The LUTHERAN OUTLOOK

Yale Censors Court Action

The Virgin Birth of Jesus — W. M. Emch

A Proven Plan of Stewardship — P. M. Herbert

That New Bible — J. W. Schillinger

Religious Broadcasting — Donald L. Fritz

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

OLUME XVIII FEBRUARY, 1953 NUMBER 2

THE EDITOR'S PAGE

Who's Who—The Rev. William N. Emch is a Lutheran pastor in Ohio. P. M. Herbert—which is not his name—is a layman from whom we have heard before. Dr. J. W. Schillinger was formerly president of the Ohio District of the American Lutheran Church. Pastor Fritz's article on Religious Broadcasting is concluded in this issue.

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Serious Charges — Sherwood Eddy makes startling accusations in an article headed "Stepinac's Red Hat is Blood Red" in the Jan. 14 issue of the **Christian Century.** Here are a few sentences: "Apparently the Nazis, who were the real power in 'The Independent State of Croatia', wanted a pure Aryan population to survive in certain districts, and accordingly were chiefly responsible for the massacre of the 60,000 Jews who were killed. And apparently the Roman Church leaders wanted a pure Catholic population, and accordingly were chiefly responsible for the death or forced conversion of tens of thousands of Serb Orthodox Christians. Pavelic at any time could have stopped the killing of the Jews. And Archbishop Stepinac could have stopped the killing of the Christians. But neither did so." The article ends with the sentence, "The red hat of this new cardinal will be blood-red."

If these accusations cannot be proved up to the hilt, the Roman Catholic Church has a fine basis for a libel action. But if they can be proved—and I am persuaded that neither Mr. Eddy nor the **Christian Century** would have put them into print without being sure of their facts—then the Roman Church ought to hang its head in shame over the activities of Archbishop Stepinac instead of making him a "prince of the Church"; and the whole Christian Church ought to have the facts in the case blazoned before it. This would be something for the World Council of Churches to investigate—or quit.

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Faithful Copyists—"The transmission of the Sacred Text to our time is the miracle of literature . . . Those who have preserved it have done their work with the utmost fidelity. We are told that there are hardly more than a dozen major variants between the Hebrew text of the copy of Isaiah found in a cave by the Dead Sea about six years ago—a copy dating from before the time of Christ—and the accepted Hebrew text on which our English Bible was based, a text dated more than a thousand years later. So faithful have been the copyists down across the centuries."—**Bible Society Record.**

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Kaufman Affair—The power of protest is illustrated in what happened to playwright George S. Kaufman. Appearing as a panel member on the television program "This is Show Business" a few days before Christmas, Mr. Kaufman quipped, "Let's make this one program on which no one sings Silent Night." Shocked listeners by the hundreds wrote and phoned their protests to the nation, saying that they considered the remark anti-religious and in bad taste. Mr. Kaufman was promptly fired from the show. He hastened to explain that his remark "was not wittingly anti-religious," and that in fact he only wanted to express his feeling that Christmas carols should not be degraded by excessive use on commercial programs—believe it or not. At any rate, he was reinstated on the program after a few weeks absence. But I venture the opinion that it will be a long time before he waxes witty at the expense of something Christians hold dear.

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Religious Education—"The Communist minister in Czechoslovakia has announced as the main objective of the new school year the complete elimination of religious education in the schools. It seems that the communists are a little tardy. Many Americans have long advocated just that, and have nearly succeeded in accomplishing their purpose."—**Christian Economics.**

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U. S. Expenditures—From 1789 to 1932, a total of 143 years (a period which included the War of 1812, the Mexican War, the Civil War, the Spanish-American War, and World War I), the U. S. government spent $112,000,000,000. From 1933 to 1952, twenty years, it spent $705,000,000,000. Two Presidents spent more than six times as much as all preceding Presidents together.

Lynchless Year—At the end of 1 for the first time since the Tuske Institute began to keep a record lynch killings in the United Sta they were able to report a year with a single blot of that kind on the rec

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Mission Field. The greatest miss field today for American churches in the armed forces according Charles I. Carpenter, Air Force Ch of Chaplains. "A testing of a thous Protestant men by the chaplains of Air Force at one of our indoctrinat centers," he said, "showed that in th estimation religious illiteracy is ab 28 per cent . . . If we fail to do so thing about their moral and spirit protection and development, then can have as a result a national re ious tragedy as well as a personal s itual tragedy."—Chaplains should chosen from among our best men.

The Lutheran Outlo

Official Organ of the American Lutheran Conference

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Published monthly in the interest of American Lutheran Conference and Christian work in general. The Ameri Lutheran Conference was organized in 1 and consists of the following independ church bodies: The American Luthe Church, the Evangelical Lutheran Chu the Augustana Evangelical Luthe Church, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized mem ship of 1,721,108. Its congregations n ber 6,266, and it has 4,651 ordained isters.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ente as second class matter at the post office Blair, Nebr., under Act of March 3, 187

Subscription Price

United States and Canada: $3.00 per y in advance; $5.00 for two years in advan $4.00 per year to foreign countries, or years for $7.00.

All communications pertaining to adv tising, subscriptions and change of addr should be addressed to Mr. P. A. Magnuss Manager, Lutheran Publishing House, Bl Nebr.

The
LUTHERAN OUTLOOK

UME XVIII FEBRUARY, 1953 NUMBER 2

EDITORIAL

ale Divinity School is going to set itself up as a cen-
or of Protestant literature. This was revealed in a
ews release of Dec. 1 which said, "A two-year sur-
to determine the extent of racial and religious preju-
in Protestant church literature in this country has
launched by the Yale Divinity School."

ut the purpose is not only "to determine the extent"
eligious prejudice, for the news item goes on to say,
"Dr. Vieth said that when an example of bias or prejudice is found in any piece of writing, the example will be called to the attention of the gious editor or publisher under whose name the writ- is issued."

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nsors

. Vieth, professor of Christian Nurture at Yale, is irman of the faculty advisory committee in charge of project. Four general aims have been outlined:

1. What are the implied and explicit teachings of current Protestant curriculum materials as they bear upon the field of inter-group relations?

2. Is the total inter-group content of Protestant curriculum materials oriented in any definite direction, toward biased ideology or against it? How do the various denominational publishers differ, if any, in this respect?

3. What themes or subject matter serve as the occasions for inter-group references, and how have these themes been handled by various writers?

4. What suggestions may be made to Protestant curriculum writers and publishers to improve their materials?

That last point indicates that the aim of the study is not only to determine whether religious prejudice exists, but try to eradicate it where found.

Where does the impetus for this voluntary censorship arise? The news article answers that question for us too: "Dean Liston Pope announced that the school has received a grant from the American Jewish Committee for the research project." It is of a piece then with the activities of the National Council of Christians and Jews which continually tries to get a Catholic priest, a Protestant minister and a Jewish rabbi on the same platform to give the impression that among really enlightened people there is no essential difference between the faiths. It is of a piece with the activities of the B'nai B'rith which likes to have textbooks examined with the idea of eliminating any possible uncomplimentary reference to the Jews. It is of a piece with the subtle propaganda of statistical practice in recent years of counting all adherents of Jewish synagogues with the total of "church people" in this country.

This is a declaration of independence. I am a biased and prejudiced person and expect to remain one, Yale or no Yale. Notice that second question above: "Is the . . . content of Protestant curriculum materials oriented . . . toward biased ideology?" My answer to that is, "If it is not, it ought to be." It ought to be oriented toward the biased ideology of the New Testament.

At the Denver meeting of the National Council of Churches, the (then) president said that the Council ex-

pected to stand by its confession of Christ as "divine Lord and Savior" (in the preamble to the constitution). In accordance with this phrase in the constitution, Universalists and Unitarians have been excluded from membership in the National Council. When the Rhode Island state council elected a Universalist as delegate to Denver, the National Council did not accept him and Rhode Island therefore sent no delegates at all. Because the Rhode Island Council includes Unitarians and Universalists, the Protestant Episcopal Church and the Augustana Lutheran Church in that state have remained aloof from the state organization.

The Unitarian faith and the Jewish faith in God are very similar. They have a right to hold that faith, of course, and to propagate it; but it is not the Christian faith, and the Christians are going to go right on saying so. If the National Council of Churches did not stand by its constitutional declaration of faith in Christ as divine Lord and Savior, it would lose many of its member churches.

That divine Lord and Savior said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And one of His apostles wrote, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

That, from the viewpoint of the American Jewish Committee, is no doubt religious bias and prejudice. How any Christian can avoid it and remain a Christian, I do not understand.

New Christmas Date

On the Sunday before Christmas two ministers in Minneapolis in their sermons advocated the adoption of a new date for Christmas because of the "cynical exploitation" and "crass commercialism" of the festival.

One of them, the Rev. George S. Siudy of First Congregational church, proposed that the celebration of Christ's birth be moved to another time of the year—possibly October—and that Christians "let the pagans have Dec. 25." He said there is really no good reason for celebrating Dec. 25 since the odds are 365 to 1 against Jesus having been born on that date, and that it was not until the fourth century that Christmas was set on Dec. 25. He suggested that Advent begin about the first or second week in September, and thus make a better church year by getting it off to an earlier start. He thought the World Council of Churches and the Pope should be asked to make the change in the date.

The other minister, the Rev. E. Ezra Ellis of Wesley Methodist church, suggested that Dec. 25 be retained for the celebration of the birth of Jesus, but that the exchange of gifts be moved up to a new date in January, possibly Jan. 6, Epiphany.

Nothing will come of it. Granted that the dat Christ's birth as now given in our calendars is a p arbitrary selection, and that Christendom could chosen—and could still choose— any other date; gra also that the celebration of the festival has been com cialized to a disgusting extent, it is still not likely tha other date will ever be chosen, and that for two rea

One reason is that changing the date would not ch human nature, and the tendency to exploit for comm al profit the Christian practice of giving gifts would upon any other date as readily as it seized on Dec. 25 move the gift-giving to Jan. 6 would only be to ex the holiday period, increase the frenzied efforts of merchants, and possibly raise to a still higher total appalling number of persons killed in holiday traffic. change Christmas to early October would have this i favor that there is more light and driving conditions better. But if the purpose of changing the date is t duce the "crass commercialism" October offers no r hope than January. We cannot **dodge** the undesir traits in human nature by shifting dates around; thing to do is to change the undesirable phases of Ch mas celebration by patient and persistent education.

The other reason why the date will not be change that it would require too much changing in other thi The winter date for Christmas (in the northern h sphere) has too many centuries' start: it has colored literature, the traditions, the songs, the legends, the tures of Christmas until it is no longer possible to se ate the festival from the season of the year. What w you do with Santa's sleigh and his reindeer? How c you sing the First Noel with its reference to "a cold v ter's night that was so deep"? Would you have a Y log in October? And, horror of horrors, what if we to stop "dreaming of a white Christmas"? The re struction of the church year would involve change liturgies and hymnbooks, pericope systems and ser books. The holidays would come at the wrong time far as the school year is concerned. And so on and o

No, the date of Christmas is not going to be changed guess those ministers just had to have something to about that Sunday.

Court Action

Court decisions are a matter of constant interest alert persons because of the far-reaching effect t have on life in America. Consider for example the r ing of the Supreme Court in the McCollum case, to effect that tax-provided buildings may not be used at a time for religious purposes. That exploded systems released-time religious education that had been accep practice in America for decades, and the pieces have stopped falling yet. Or consider the decision of Just Pine declaring the seizing of the steel industry illeg thus rapping the knuckles of a too grasping executi and placing a sizable block in the way of any possible f ture attempt to nationalize industries.

ecently two other decisions were rendered that may me important precedents unless reversed by higher ts. One had to do with a man's right to hold his job hout joining a union if he doesn't want to. The other t with a split in a congregation and the court turning property over to one faction or the other.

he former case came up in the state of New York. Mr. odore F. Otten had worked for the Staten Island id Transit Corporation for 26 years, and there was no stion of his rendering satisfactory service. But the pany signed an agreement with a union requiring all ployees to belong to that union.. Mr. Otten did not nt to belong to that union or any other. His reasons religious; his denomination forbids its members to be- to unions. The company served notice on Mr. Otten oin the union or be discharged. Mr. Otten asked the rt to enjoin the company from discharging him. He med that his dismissal violates the Constitutional rantee of religious liberty; he is being persecuted for religion.

he judge of the U. S. District Court, Matthew T. ruzzo, ruled against Mr. Otten and denied his plea for injunction. He said that the workman's rights "are t absolute or limitless," and that the general welfare d right to bargain collectively of all union members braced by the provisions of the railway labor act "per- t of no interference by any individual under the guise an alleged infringement of his religious belief."

I hope this case is appealed to a higher court. It is ob- ous that not all the questions involved have been roughly threshed out, and that so momentous a posi- n of the courts should not be established on the slim ecedent of one jurist's decision. If the court should ppen to be prejudiced in favor of labor unions—which m not claiming was the case in this instance—the court ight easily leap to the conclusion that the welfare of a oup is paramount to the welfare of an individual. How- er, the rights of individuals may not so cavalierly be alt with.

The court said that the plaintiff's rights to religious lib- ty "are not absolute or limitless." That is a sound inciple, within limitations. My religious liberty may ot be exercised at the expense of your religious liberty; that sense my right of religious liberty is not absolute. ut that is not the issue that is being decided here; the nion agreement with the company is not a religious doc- ment or the expression of a religious right. Suppose I ad a position as a town official, and the Masons got to be influential in that town that they could say, "Join the Masons or you can't hold your job"; but suppose that I ad religious scruples against joining the Masons. Would ot the religious rights of an individual need to be con- idered?

The judge in Mr. Otten's case also spoke of "an alleged nfringement of his religious belief." That is just the oint that was to be decided. Mr. Otten claims that it as a real, not an "alleged" infringement. To refer to it irily as an "alleged" infringement is a begging of the uestion. You understand, I do not believe with Mr. Ot- en that the Christian religion forbids membership in a labor union; but I believe in his right to believe so if he wants to without being penalized.

The other decision was rendered by the Iowa Supreme Court. In Eldora, Iowa, the Church of Christ had a minister named Ragsdale. He and a number of members of the church claim that a Rev. Schuler and others who were not members moved into the church, won a majority vote of the membership and took over the church, changing the basic beliefs and operations of the congregation. A district judge upheld the Ragsdale faction. But the State Supreme Court reversed the decision and awarded the church to the Schuler group. Now the Ragsdale followers have petitioned for a rehearing, claiming that the ruling is a miscarriage of justice. that if it stands, denominations governed by a congregational polity "will be decadent within a very few years because their churches will be at the mercy of preachers who espouse a different faith and doctrine, get themselves hired by these congregations, and take over their properties."

There are two principles involved here. One is that in a denomination where the congregation is the highest authority, a majority vote determines the course the congregation takes. The other principle is that when a denomination has established a congregation and put money into its property, the denomination has a right to expect the property to be used in the furtherance of its denominational beliefs.

Of course it is apparent that the original congregation was rather careless in this instance. They could have put a clause in the constitution saying that if a controversy ever arose the property would belong to the faction holding to the original doctrines of the founders. They could also have been more careful about admitting large numbers of new members of whose doctrinal position they were not sure.

Nevertheless I think they have reason to ask for a rehearing.. If a small congregation could be taken over by another denomination so easily, we would have the spectacle of raiding parties joining such congregations in large numbers for the purpose of appropriating their assets for the use of a rival church.

Short Takes

PRAYING CONGRESSMEN. — Some of our Congressmen are praying. A group of Senators and Representatives attended a "prayer breakfast" in the Senate dining room, the first of a series of weekly meetings of the kind. They decided that no one would be permitted to take pictures of their sessions, and that none of the members will release his name to the press. They want to avoid any political use being made of their meetings. "It is conceivable," a spokesman said, "that some member of Congress might sometime point to his attendance at the breakfasts during a campaign, or at some other op-

portune political moment." It is encouraging to know that at least some of our lawmakers pray. Let us pray with them.

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ROSENBERG CASE — Eighty-five clergymen were among signers of a petition asking the President to commute the death sentence of Julius and Ethel Rosenberg, convicted of treason. But another group, including Judge Samuel I. Rosenman, President Roosevelt's ghost writer, and Rabbi William F. Rosenblum, issued a statement saying, "The Rosenbergs have received the full benefits of traditional American jurisprudence. Nevertheless, the impression is being deliberately fostered here and abroad that the Rosenbergs were doomed by a planned miscarriage of justice arising from anti-Semitic and other reprehensible influences." — It is strange how you can always get some clergymen to sign their name to any document. Are they so hard up for publicity?

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NEW SCHEME — Men of Salem Evangelical and Reformed Church in Buffalo are using a new scheme to "win friends and influence people." When they find an automobile parked by a meter with its time run out, they deposit a nickel in the meter and put a tag on the windshield reading, "To the owner or driver of this automobile: Your time had expired on this meter, but a member of Salem Evangelical and Reformed Church inserted a coin for you. You are hereby invited to attend the service Sunday at 10:30 a.m., 413 Sherman St." — Sort of Good Samaritan act with reverse action.

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SELECTED CLIENTELE — New York resorts sometimes advertise that they are "near Christian churches." The Anti-Defamation League of B'nai B'rith asked the State Commission against Discrimination to prohibit such advertising. They charged that resort owners were using such phrases to discriminate against Jews. that the phrases began to appear after the New York County district attorney ruled in 1943 that it is illegal to advertise "restricted clientele," "selected clientele," and the like. — If the Anti-Defamation League has its way it will be illegal to advertise in New York that your property is near to a Christian church.

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DARKNESS PREFERRED — Cardinal Segura of Seville issued a pastoral letter calling for the suppression of Protestant literature, which he called a "horrible plague." The Cardinal demanded that such literature be suppressed "in accordance with existing Spanish laws," and appealed to the Catholic Action organization to cooperate in checking it. "The distribution of Protestant booklets and leaflets," he said, being carried out openly and profusely, is proving very harmful." He added that in some booklets the Pope's authority had been "insidiousl tacked" and Catholic priests slandered. He quoted ter sent him by a priest who stated that Spanish Pr ants now numbered only one per cent of the popul but were increasing daily. — It looks as though the still afraid to let any light into Spain.

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JEHOVAH'S WITNESSES — After hearing days of argument, the Supreme Court of Canada he served judgment on the question whether Jehovah's nesses are a religious denomination. The test case lenges the validity of a Quebec City by-law requiri police permit to distribute literature. The Witn claim that they are "entitled to the same freedom as er denominations." The attorney for the city said Witnesses want to be classed as a religious denomina but claim in their own literature that they are not ligion. The Witnesses' lawyer replied that they con themselves Christians but, in a narrow sense, inte the word "religion" to mean a false belief. He de that the Witnesses advocate the overthrow of gov ments. He said they "teach that there is going to b end of the world, but it is not our place to overtl anybody." — Surely an enlightened country like Ca is not afraid its people will be contaminated by the portation of ideas, even queer ones.

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JUDD'S PROPOSAL — Rep. Walter H. Judd told National Council of Churches at Denver: "We mus Christian citizens, recognizing our responsibility for oncoming generations, seek immediately to reestal the reading of the Holy Scriptures in the public sch of those states which prohibit or are neutral about responsibility." Endorsing Dr. Judd's proposal, Ur Church Men, laymen's branch of the National Cou said, "It is our faith and judgment that the reading of Bible and the Lord's Prayer to the youth of our within our schools without preachment or comm would have a wholesome and moralizing influence in building of a strong nation. Hence we urge appropr action to be taken in the several states and all local to effectuate the interests and purpose" (of the Judd posal). — But what would the Supreme Court say?

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MISSION FIELD — The greatest mission field to for American churches lies in the armed forces accor to Charles I. Carpenter, Air Force Chief of Chapla "A testing of a thousand Protestant men by the chapl of the Air Force at one of our indoctrination cente he said, "showed that in their estimation religious illi acy is about 28 per cent . . . If we fail to do someth about their moral and spiritual protection and deve ment, then we can have as a result a national religi tragedy as well as a personal spiritual tragedy." — Ch lains should be chosen from among our best men.

The Virgin Birth of Jesus

W. N. EMCH

We believe in the virgin birth of Jesus. He had a human mother but not a human father. He was born in the natural way but His conception was supernatural.. This has been the faith of the disciples of Jesus from the beginning. But at all times there were those who refused to accept this as true, even as they have denied other fundamental facts of the Christian religion. Since the latter half of the nineteenth century there are those who assail the doctrine of the virgin birth with special vehemence. They even scoff and liken it unto the heroes of the pagan Greeks and Romans who were supposed to have gods as their fathers and human maidens as their mothers.

But the saddest feature of this unhappy controversy lies in this, that this doctrine is discredited not only in the circles of unbelievers outside the church, but it is being denied by many who want to be a part of the church and even leaders in the church. This is the unhappiest feature about this serious controversy. Till quite recently no one of the church even dreamed of casting doubt on this article of our faith, which has come down to us from the days of the apostles. For in the Apostles' Creed we confess every Sunday: "And (I believe) in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost." And in the Nicene Creed we confess: "And (I believe) in one Lord Jesus Christ, the only begotten Son of God, Begotten of His Father before all worlds, . . Being of one substance with the Father, . . . Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man."

By the virgin birth we mean this, that Jesus had not two human parents as you and I have, but only one—a mother. Mary therefore, not in the natural but in a supernatural way, became pregnant and got to be the mother of her Child Jesus. She was still a virgin when she became a mother. St. Matthew says: "Now the birth of Jesus Christ was on this wise: Whenas his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." St. Luke relates that when the angel announced to Mary that she was soon to become a mother, Mary asked: "How can this be, since I have no husband?" And the angel said unto her, "The holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God."RSV.

This is what we contend for, the truth of these statements. They are certainly clear and the meaning unmistakable.

Have we any other Biblical evidence for the truth of this doctrine? Indeed we have; even already in the Old Testament it is plainly indicated. Let us go back to the first promise, the words spoken by God already in paradise: "I will put enmity between thee—the serpent tempter—and the woman, between thy seed and her seed, he shall bruise thy head, and thou shalt bruise his heel." All admit that this is a prediction of the coming Messiah and His work. Why is He here called the seed of the woman? We would expect that He be called the seed of man, that the male be emphasized; but, no, it is woman that is brought to the fore. It was woman that first fell into sin, and it was through the seed of the woman that a Savior was brought into the world. Man had nothing to do with it. It is certainly significant that the future Redeemer of humanity is designated as the seed of the woman. Does it not plainly indicate that while He should be born of a woman, He would not be of the seed of a human father?

Another Old Testament prediction that is important here is what is known as the Immanuel prophecy found in Isaiah. This prediction centers in the declaration: "The Lord himself will give you a sign: Behold, a virgin shall conceive and bear a son, and call his name Immanuel." This is certainly the same child of wonder of which the prophet speaks later when he says: "For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." This is the prophecy quoted as fulfilled in the birth of Jesus. Hear the words of the inspired St. Matthew: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." It is significant that it says, "a virgin shall conceive and bear a son." It plainly hints at what did come to pass, viz., that Joseph noticed that before he had led Mary to his home she was soon to become a mother. And he intended quietly to break off all relation with her.

"The Lord himself shall give you a sign," says the prophet. It would have to be something exceptional and out of the ordinary to be a sign. It was, for a virgin who never knew man became a mother. A Child was born to her without a human father. If Jesus was the natural child of Joseph and Mary, or of Mary and some other man, where is there anything exceptional about it? Where is the sign which the Lord Himself would give us as the prophet had predicted?

In Bethlehem of Judea, as the prophet Micah had predicted, was born of a pure virgin mother, He whose "goings forth were from of old, from everlasting." This

Child thus had preexistence, He existed before He came to this world, "from of old, from everlasting."

Matthew and Luke are the two evangelists that tell us of the circumstances of Christ's birth. Each independently, in his own way, tells us that Jesus, conceived by the power of the Holy Ghost, was born of a virgin mother, Mary of Nazareth, espoused to Joseph the village carpenter, whose wife she later became. This birth took place in Bethlehem of Judea, whither Joseph and Mary were forced to go because of a new law enacted by the Emperor Augustus concerning taxation. The announcement of her coming child was made to Mary beforehand by the angel Gabriel. Thus the birth of Jesus was preceded, attended and followed by most remarkable events, as reported by the evangelists. The announcement of the birth of His forerunner, John the Baptist; the announcement of Mary's Child as "a Savior, which is Christ the Lord;" the glory of the Lord that shone round about the shepherds; the song of the heavenly host; the visit of the Wise Men from the East, who came to worship Him, guided by a star; His miraculous escape from the murderous hands of King Herod, etc. All these marvelous events prove the exceptional character of this Child born to Mary in the dead of the night in the stable of Bethlehem.

Now, can there be any doubt as to the virgin birth of Mary's Child? Is not chapter one a genuine part of the Gospel according to St. Matthew? Does not St. Luke tell us the same thing even more clearly? Are these sources of information unreliable? Where then will we find the truth? We might as well cast our Bible overboard if we are not going to accept its clear and unmistakable statements.

It is significant that we not only have Matthew to base this doctrine on, but especially also Luke. These two are the ones who tell us of the birth and early childhood of our divine Redeemer. Both tell it in their own way. Matthew's narrative all centers about Joseph. He tells us of his difficulties and actions and says little about Mary. Luke, on the other hand, tells much about Mary, even her inmost thoughts and feelings, but says next to nothing directly about Joseph. But these accounts are not contradictory; they are independent and complementary. The one supplements and completes the other. Both together are needed to get the whole story. They bear in themselves the stamp of truth, honesty and purity, and are worthy of all acceptation, as they have been received by the whole Christian Church from the days of the apostles.

Nor must we think that Mark and John have nothing to say on this subject. Neither of these tell us anything of the childhood and youth of Jesus. Naturally they would then have no occasion to speak of His virgin birth. Mark begins his Gospel with Christ's entrance on His public ministry at the age of thirty. His Gospel begins thus: "The beginning of the gospel of Jesus Christ, the Son of God." Note, he calls Him "the Son of God." He, indeed, also calls Him the son of Mary, but never the son of Joseph.

John begins his Gospel in this way: "In the beginning was the Word, and the Word was with God, The sa was in the beginning with God . . And the Word w made flesh and dwelt among us, (and we beheld glory, the glory as of the only begotten of the Father) f of grace and truth." How this miracle of the only S of the Father became flesh, John does not tell His was the last Gospel to be written. The Church already had Matthew, Mark and Luke in its possession a so John takes for granted that the Church knew Christ's marvelous virgin birth.

But now you might ask: What is there so important stake that we have to cling tenaciously to this truth the virgin birth of Jesus? Well, if Jesus had a huma father as well as a human mother, who was his fathe Joseph? Then the whole account of Matthew telli how Joseph was disappointed and grieved when he sa that Mary was soon to become a mother, even before had led her to his home in marriage, is pure sham a hypocrisy. Is that the kind of man Joseph the villa carpenter was? Or, if some other man was the father Mary's unborn child, then Jesus was an illegitimate chil and Mary was a fallen woman, untrue to Joseph, the ma to whom she was engaged. This is what Joseph thoug and therefore he was about to break the engagement. H intended to do so quietly in order that poor Mary migh not be publicly scandalized. But the angel set him arig and told him not to think of deserting Mary. She ha not fallen; she was not untrue to him. "For that whic is conceived in her is of the Holy Ghost." Do you se what difficulties we get into when we deny the plai statements of God's Word? If Jesus was the natural of spring of Joseph and Mary, thenthat supposed holy coupl had a child born to them only three or four months afte their marriage. And if Jesus is the natural offspring Mary and some other man,—be it said in all reverence— then Jesus was an illegitimate child and His mother Mar was an adulteress.

Moreover, if Jesus was the natural, lawful child Joseph and Mary, then he was no more the Son of Go than any other human child; then he was human an only human. In the end, this is why some people wan to deny the virgin birth of Jesus, they deny His deity They accept Him merely as a man, a wonderful, extra ordinary man, but only a human being. Not God mani fest in the flesh.

The sinlessness of Christ also demands the virgin birth We are all sinners by birth, conceived and born in sin David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Is this true also of Jesus Then He was not that sinless Person the Scriptures re peatedly declare Him to be. Then He was polluted an poisoned by the virus of sin the same as all the rest of the human family. But Jesus was not conceived in sin, because He was not conceived by man, but by the Holy Ghost. A new creative work must have been wrought in the human origin of Jesus, a humanity free from the slightest taint of sin.

Indeed the virgin birth of Jesus is of the highest importance for the proper understanding of this unique per-

ality. In the conception and birth of Jesus into this rld a new personality was not produced. A divine rson existing from all eternity was entering upon a w mode of existence. Here was One who was not pol- ed like all the rest of Adam's children. He was Him- f the Second Adam, as Paul calls Him, a new created manity that shared not in Adam's corruption and om. Had He been conceived as well as born in the tural way, He would Himself have needed redemption, e same as all the rest of us. But through God's infinite wer and mercy He was given conception in a supernat- ral way, and thus inherited no sin, and needed no re- mption and regeneration, but could Himself become e Redeemer and Regenerator of the whole human fam-

The virgin birth of Jesus is necessary to explain this pernatural Person. If He was truly conceived by the oly Ghost, there must of necessity enter a supernatural ement into His person. Moreover, if Christ was sinless and much more if He was the very Son of God incarnate, there must have been a miracle—the most stupendous miracle of all time—in His human origin. If Christ was all that Scripture affirms and the Church has ever believed, the Son of God made flesh, the Second Adam, the new redeeming Head of the race, a miracle was to be expected in His earthly origin. Without a miracle such a Person as Jesus Christ could not have been.

The marvelous virgin birth of Christ corresponds with His marvelous life, His wondrous works, His perfect code of morals, His amazing resurrection and ascension, the continued elevating, ennobling influence of His teaching and life. Accept the one and the rest naturally follow; deny the one, the virgin birth, and how can you account for all the wondrous things just mentioned? We believe in the virgin birth of our Savior; without it we have no Savior. We shall continue to confess: "I believe in Jesus Christ, God's only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary."

A Proven Plan of Stewardship

P. M. HERBERT

The subject of congregational financing has long held the interest of the writer. Several factors have contributed to that interest. It is entirely possible at memories of the straitened circumstances of our ildhood, as a member of a "preacher's family" have in- dvertently helped.

We have had occasion to seek a new church home sev- ral times. We have particularly noted that congrega- on members, even board members, are generally poorly nformed regarding the condition of the financial affairs f their organization. This is a fertile field for educa- onal activity. It would seem that a person, contemplat- ng membership, should be entitled to know something efinite about the financial obligations which membership ontemplates. Whether that is a Christian attitude or ot may be considered debatable. It is a fact that it en- ers the minds of prospective members. We believe it hould, definitely, and not from a shopping viewpoint ither, as any opposition will doubtlessly suggest. Mem- ers of long standing also have or acquire a more abiding nterest in the matter than is generally disclosed by con- ersing with them. The final, summarizing remark of ractically all persons approached on the subject, after a eries of vague and meaningless statements, invariably is, Give all you can and let your conscience be your guide." his seems to have become the stock answer to such ques- ons all over the country. Why? We do not know. But it gives us a clue to work on. It seems to be widely greed that conscience has something to do with the mat- er. And this agreement seems to have been arrived at ithout apparent collusion by people in widely separated reas of different synodical affiliation.

Probably the most compelling reason for interest in congregational finance was an experience we had in a small mission congregation during the depression. Our young missionary had been receiving his meager check from the mission board with a lack of promptness that clearly indicated the distress in the synodical treasury. There came a time when the long overdue check had not arrived and no funds were available for groceries at the pastor's table. As a member of the board, we borrowed the available funds of the Bible Class temporarily, on a personal I.O.U., to tide over our pastor's crisis, without precipitating a sort of personal crisis of our own, had no communal funds been available. We then began a study of congregational finance and have spent considerable thought on the subject ever since. We evolved a plan, through necessity, of education and information that brought surprising results in that congregation. Later, in another city, we applied the same plan with similar results. It has been tried by friends in other denominations since and we feel it can do equally well elsewhere.

The plan entails a lot of work for a small group of people who carry out the details of the plan. It therefore is recommended for trial particularly in small or medium sized congregations, where the need of a sound financial program probably is the greatest. How well it may be adapted to a larger congregation of say five hundred or more envelopes, is not within the scope of our experiences. No doubt it would apply there too, at least in part, depending on the willingness of some few individuals to assume the work involved.

The financial program of many congregations is beset with difficulties. It is realized that something special,

that Christian principles enter into the transactions. But there is a vague uncertainty in the minds of many people just where and how such principles should be applied. We recall Jesus purging the temple of the money changers. We recall that he said "Render unto Caesar what is Caesar's and unto God what is God's." He also said "See the lilies of the field, how they grow: they toil not neither do they spin." We are aware that some early Christians tithed in accordance with Old Testament law. All these thoughts and many others, some rather contradictory, may have something to do with the subject and are often as vaguely applied to congregational financing in the name of Christianity.

The pastor so often is expected to do all the worrying about the finances of the congregation. Obviously it is the source of his salary. He should be interested in the growth of the Lord's kingdom but not always in the ways expected of him. We recall one congregation of which father was pastor many years ago. It had a board resolution on its books that made it necessary for the pastor to thank publicly, in the name of the congregation, in his announcements, on the Sunday following the appearance of a dollar bill in the long handled "klingel beutel" or tinkling collection bag, in vogue before the appearance of the modern collection plate. This was the idea of some board member of a good way to stimulate collections. It stimulated all right! We recall that the duty, happily, required very infrequent performance. We also recall that it was an irksome duty for the pastor. It always caused a rather turbulent reaction, which we noticed after dad got home. Dollar bills in the collection box took on an inauspicious significance in the pastor's household!

It is the pastor's duty to preach the Gospel which will open the hearts of the parishioners to be receptive to their duty of contributing willingly according to ability. Thus he should prepare the way for the Spirit of Pentecost to fill the hearts of his people. Beyond that point his real duty toward congregational financing should not need to reach. We say that advisedly, knowing full well that many pastors and their people do not hold the views we express.

Let us analyze what we mean by the term "congregation" in relation to its financial aspects. When men unite in a group to carry out any worldly objectives, be they business, political, social, benevolent or whatever they may be by nature, the matter of finance necessarily comes up. All organizations incur expenses in order to carry out their objectives. These expenses are usually divided out equally. Each member is expected to pay his equal share of the expenses, his dues. Failure to pay his dues necessarily soon deprives him of the privileges he enjoys as a member.

In comparison, a congregation is an organized branch of the visible church, whose purpose is to build the Lord's kingdom on earth. It also has various expenses which it incurs in carrying out its objective. So far we see no great difference in the comparison of our congregation with that of any other worldly organization. But it is at this point that a difference is sensed. Its object in this world should be the gathering of souls for the heavenly harvest. It is at this point that Christianity enters i the comparison.

But all points of similarity do not abruptly end h The fact remains that no church member, who is abl do so, has any just reason to fail to carry his share of load of the expenses of the congregation to which he longs. He can be expected to do so. Nevertheless, f ure to do so consistently does not deprive him of membership in the congregation. We do not consi crossing members off the membership list who can carry a full share of the expenses. But all congregati have "lilies." Who is qualified to judge who those m bers are, who deliberately will not do their duty? cannot judge people, their actions, and circumstances correctly as we often presume to do. Often we do correctly but we may also misjudge frequently.

No one can properly be deprived of the privilege of tending worship services. No one shall be made to f that he should deprive his soul of the message of Word because of a realized inability to do as much some of the other members. Causing such reactions as indefensible as the attitude of the hypocritical Pha see, who boasted to God of his deeds, looked down on a talked about the less fortunate fellow sinner, who co not duplicate his performance. Of them Jesus said t the later was acceptable to God rather than the first.

Members who are willing and able to carry more th a full share are assured God's blessing. Those not a to contribute abundantly are assured equal blessing, their contributions small as the widow's mite. Some ea Christians tithed according to Mosaic law. We do n want to make our readers uneasy. We are not goi to advocate any form of tithe in our plan. Our givi shall be according to II Cor. 9:7 "Every man according he purposeth in his heart, so let him give; not grudging or of necessity: for God loveth a cheerful giver".

Between the first Christians at Pentecost who gave into a common treasury and the many different syste of church congregational finance in vogue today, there a large chart of methods to accomplish the objectives the church—good, bad and indifferent. We will find that chart a heavy line, the average expense per memb for our congregation. We will see from it how simp our objective, successful stewardship, can be obtained attention to a few simple essentials. It can all be do with a little patience without violating any recogniz Christian principles.

It would seem that a person joining a congregation entitled to some definite information regarding the fina cial obligations involved. The big mistake usually ma is to give the impression that volunteering such inform tion is unchristian. New members should be told abo the budget, the total number of financially responsib members, and about the financial picture of the congr gation. Such information is not forthcoming in ma congregations as a matter of course. Sometimes it is n clearly available. Sometimes it does not seem to be the scrutiny of pre-view. It is surely not withheld f fear of scaring the less affluent prospect. We believ these conditions are caused by sheer inefficiency. We b

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THEOLOGICAL SEMINARY

e they are supplemented by incorrect views and mis-
erstanding regarding the application of vaguely rec-
ized Christian principles.

hould a new member inquire about these things, he
not always obtain the definite information he desires.
mentioned before, he gets the time honored answer to
such questions, "Give all you can and let your con-
nce be your guide". This seems to be universally
sidered the proper and correct Christian answer to all
ries of that nature. We should agree that it is very
rmative. It certainly discourages being nosey. It
s the prospective member exactly nothing. A frank
don't know" would be immeasurably more acceptable.
would not then carry even a tinge of hypocrisy. So the
v member, after this disappointing treatment, from of-
rs or members, whom he rather expected to be help-
, arrives at his own conclusions. He is hardly alone
blame if, therefore, he is inclined to take but a nom-
l interest in the subject henceforth, after the unbusi-
slike and, shall we say, almost hypocritical treatment
was subjected to in the name of Christianity. Our
ngregations are well peopled with nominal stewards.
r studies show consistently that about 35% of the con-
buting families in an average congregation carry 75%
the load.

Every congregation can have a continually sound
ancial base, meeting its obligations readily, growing,
proving, and helping to develop the kingdom else-
here, by carefully recognizing a very few sound prin-
ples. These are, emphatically, not unchristian. Note
, that they must be applied with Christian PATI-
NCE, particularly at the beginning, for the first few
ars after the establishment of the system. But once
tablished firmly, such a system is seldom abandoned as
can bring astonishingly gratifying results. It can of-
nd no one. It can be made very interesting. It can be
ry informative. It has worked.

At its base is a committee of not over four members.
hese are not necessarily board members, except that the
easurer or financial secretary, from whom the neces-
ry data and figures are obtained, should be a member—
t to do all the work but to supply the basic information.
e can call it a Finance committee, if we wish, though
t in exactly the usual sense of the name. It is more
roperly a Stewardship committee. It is not the peculiar
ty of this committee to take responsibility for the fi-
ancial affairs of the congregation,(to solicit funds, to
dvocate tithing, to take pledges, to distribute mite banks,
exhort members to shell out, to plan bazaars, promote
ppers or to engage in any other terrors of congregation-
financing that any one may be familiar with.)

It is a committee dealing with but two simple and most
nportant fundamentals, usually entirely overlooked. It
a committee of INFORMATION and EDUCATION. It
spenses pertinent information on conditions and patient
ducation in graceful giving. It should possess punch
nd tact. Its educational duties are ceaseless.

The committee determines the average budget share
er responsible communicant member for publication.
he complete list of communicant members is divided in-
to a number of groups which may be determined as follows:—

1. Husband and wife. (2 shares, if one envelope for both)
2. Husband or wife, having non-communicant spouse. (1 share)
3. Self-supporting single adults. (1 share)
4. Communicant minors. (no share)

It is usually best to lump off service men, students, and any other similar classifications, under one group, if they request or are customarily assigned envelopes, so as to prevent easy identification of individual contributions from amounts shown in several small groups. This group would also have no shares counted toward arriving at an average share. In many congregations the aged and some unfortunates are not given envelopes unless they request them. When they request them, they invariably are of group one to three classification and should be listed in their proper classification. The first three groups only are counted to find an average share of budgetary expense. Group one envelopes count two shares each, if it is customary to have but one envelope for husband and wife. From the sum of shares in the first three groups, divided into the budget, an average share results, taken of course in whole dollars.

All members of the congregation then have an exact knowledge of what an average share is, a point at which any conscientious member can begin to reckon his obligation, instead of being told "The Jew tithed and the Christian can do no less." It brings an average obligation clearly before each member BEFORE he lets his conscience be his guide. He has a feeling too that the congregation to which he belongs is a bit unusual in that it shows signs of administrative ability which encourages generosity.

But the work of the plan is just beginning. The committee also prepares periodical reports of the envelope collections, which are mailed out to each envelope holder. This report is accompanied by a simple statement showing the amount contributed by the individual for the period covered. It does NOT show any amount still due on any pledge that may have been previously made. The reports consists of as many columns as there are groups into which the contributing members were divided. In each group column, the figures of the largest AMOUNT (NOT of Envelope Box No. 1) is placed in top position No. 1, and the amounts of all contributions of members of that group follow, in numbered position below, in the order of diminishing size, including all the zeroes at the bottom of the column. All zeroes are shown so that there is a numbered position for every envelope in all groups. A heavy line, under the nearest contribution to the average budget figure in each column shows the SPOT where the BUDGET adopted by the CONGREGATION says that inadequate contributions begin. If each envelope in the "Mr. and Mrs." column denoted two shares, the average figure for that column is double the amount of a single share in the other columns.

This gives every contributor an exact picture of the entire collections for the period covered by the report. Every member knows exactly what all members have done and no one can identify any contribution other than his own. The statement shows the amount of the individual's contribution. Knowing in which column to look for that figure, one can find the exact SPOT one occupies in the complete picture. Then one can really let his "conscience be his guide". With the report is included a short, dispassionate analysis of what the figures show regarding financial progress. It will be found that it has a very salutary effect to mention, in the analysis, and to dwell on any improvements, however slight.

The minor communicants are not given the status of prescribed duty. Yet many have been taught by their parents to do their duty. In most congregations they are given envelopes. Their efforts are given full recognition in the report. It is surprising what the efforts of zealous youth, from paper routes and baby sitting, in some cases show. We invariably find that the column of the minors can be taken as an inspiration and healthy example for so many adults in the first two columns. Its inclusion is a surprise that has a most stimulating effect from the first time the report is published. The thought that a published average tends to reduce the contributions of liberal givers is not borne out by experience in a single instance. On the contrary, many average contributions are rapidly increased and the figures below the average line are given the same stimulus. The improvements are not spontaneous thruout. It takes several years to effectively attack the zeroes and a patient trial of the system is necessarily indicated. We may be sure that the preaching of the Word, aided by definite, easily understood information on the status of the worldly affairs of the congregation, so sorely needed and welcomed by the membership as a whole, may be trusted to react on individual members to the good of the church. It is done in an inoffensive way too. That seems to be the secret of its successful operation.

The activity of the Stewardship committee may vary with the size of a congregation. In a small congregation quarterly reports may be indicated, at least in the beginning. This was done in the first congregation where we tried it. Semi-annual reports in larger congregations, where the task is increasingly heavy, may be the correct interval for successful development of the plan. At any rate, in all congregations where it is deemed helpful to try the plan, at least annual reports should be made. They should not be discontinued after the plan has proved its ability to get results, no matter how tedious their preparation may seem. Above all, the reports should be gotten out and distributed with the least possible delay after the period covered by the report as it is humanly possible to do so. One congregation found it very helpful to issue the annual report at the beginning of the last quarter, based on the last quarter of the previous year and the first three quarters of the current year. In this manner the needs were fresh in the minds of members at a time when they could "let their consciences be their guides" in connection with starting the new fiscal y right with new envelope packs.

The reports of this plan also form a convenient medi for periodically urging the habit of regular and consist giving. They develop the consciousness that expen are incurred regularly though attendance may be m sporadic. They may be used periodically to remind a suggest that the work of accounting the envelope coll tions each Sunday can be lightened by a little co-ope tion of the members. "A little thoughtfulness on y part can lighten the work which your vote has made duty." Suggest that all back contributions can be in one currently dated envelope instead of turning ir number of back dated envelopes on the plate at on Thus the work of opening and counting a number of velopes for one envelope number is reduced. Errors accounting are also avoided. The doubt that the e velope secretary's mistakes might have some significar is also lessened. "Remember that a lot of unseen wo begins after services are over for some people to ke your records straight. They appreciate your help thoughtfulnes."

Pledging finds no particular part to play in this sy tem. Instead of discounting for unpaid or partially pa pledges, the board can soon count on consistent, regul contributions, whose number and amounts increase as t people enter into the spirit of the system. The theory the pledge, as applied in a great many congregation seems to be that, after looking at the total budget figure each member is inspired to sign an adequate writt pledge, to produce that portion of the total budget figu during the year, that the Spirit moves him at the mome to put down on the pledge card. From these pledge t tals, the financial officers may then determine how clo the race between income and expense for the year ma run. Each pledger is then given a quarterly stateme showing how much he has contributed and how muc balance is due. There is the rub. In the words of o man with whom we discussed the subject, "One signs note with the Lord for which he is dunned if he gets b hind". It is surprising how often one finds church mem bers who carry that viewpoint in their hearts. In th congregation, as in many others, the unpaid dues, pledges made in previous years, were accumulated ar amounts contributed on subsequent, current pledg were credited on the unpaid balance. The delinquen contributor thus always was in arrears. Past sins wer never forgiven but expiated in full no matter what th circumstances had been that applied to the case. Nee less to say, the frame of that man's mind on the subje was not fertile ground for a spirit of generosity. Th ground produced, however, after it was properly cult vated under the plan.

This does not mean that those members who wish t continue to make pledges, who feel that assuming a def nite obligation in writing helps them to meet that obl gation cannot continue to pledge. It does not mean tha taking pledges for special synodical efforts are immedi ately tabu on starting such a system. It does mean tha

ntually all such efforts can be placed on the congre-ional budget with full assurance that the quotas set the particular congregation will be met in full and t pledging, as an important medium of financing, will ome unnecessary. It does not mean that members o wish to make regular periodical lump sum contribu-s cannot continue to do so. It does not fetter any in-idual to any prescribed mode of meeting his obligation support the church of which he is a member.

We have been happy to see congregations solve their blems with this system, and successfully carry synodi-obligations as part of their budgets. It was very tifying to have a letter from a former pastor two rs ago where this system had been installed and con-ued.. We were informed that the "Every Member nvass" was no longer made for financial purposes and dges were no longer urged, as the regular giving habit been firmly established. They were continuing with ir program of information and education, as intro-ced ten years before.

There also comes to mind another instrument of church ancing that is in use in many a congregation. It is led the annual report. It lists the names of all mem-rs with the total contributions for the year after each me. It is frank, brutally frank. It also puts all the rds on the table, just as the system we describe. It es it in an entirely different spirit. It uses no tact and u may be sure it is an annual sensation. It is affection-ately called the "annual scandal sheet" where used. We have seen a number of such reports. We have failed to be impressed with results they record. Not more than the average results of any other system that is less sensa-tional, where we find that 35% of the people also carry 75% of the load. We find no virtue in the method that is not entirely offset by the offensive aspects of human na-ture that it appeals to so greatly.

Tithing also has no particular part to play in this sys-tem. There is no need to regulate or stimulate our sys-tem by invoking the Law or appealing to the profit mo-tives as a justification for gracious giving. Essentially our system is simple. "We cannot tell you where your spot should be. That is your business. You and your conscience must decide that alone. We can show you regularly the spot you occupy in the entire picture and hope that you will then periodically review the entire situation as related to you." We firmly believe that when actual conditions are brought to the attention of our people, in a way that they can grasp readily, they will respond from a truer understanding of the situation. Done in a manner that can offend no one, suggesting to no one directly what another human being thinks one should do;—that is the open secret of the plan! No Law, no reward, it removes the last acrimonious objection to every man giving "according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver".

THAT NEW BIBLE

J. W. SCHILLINGER

So much has been published favorable to the new Bible, that surely it is time that something be said on the other side of the question. It is with purpose at we call it the new Bible; for it is not merely a new rsion of the old Bible; it is a new Bible. This new ible has been produced by a committee of 32 scholars, ostly modernists, one of them a Jewish scholar. Mod-nists are apostates from the true Christian faith. They ll into question practically all of the essential teachings the Christian faith, such as the verbal inspiration of e Holy Scriptures, the Deity of Christ, His virgin birth, e blood-bought atonement, His bodily resurrection, etc. ecently one of their number made the statement, that e story of the virgin birth of Jesus is merely one of the yths of the ancients concerning the supernatural origin all of their great men. One must be acquainted with ese myths of the ancient people in order to understand hat a horrible blasphemy the above statement is.

Naturally one would expect that since this new Bible as been produced by these modernists, it will set forth any of their views. And so it is. Many scores of ex-mples might be given. but for the sake of brevity just a few of them will be cited. First, one from the Old Test-ament, Isaiah 7:14. Our old version (both AV and ASV) reads, "A virgin shall conceive and bear a Son, and shall call His name Immanuel." The Hebrew word for **virgin** is Almah. Fortunately we are indebted to the Holy Spirit for giving us the correct translation of the Hebrew word Almah. This He does in Matthew 1:23, where He translates it with the Greek word Parthenos. Perhaps Saint Matthew quoted here from the Septuagint. If so, it was because the Holy Spirit directed him to do so. We know that he wrote all of the words of this Gospel as di-rected by the Holy Spirit. (Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. I Corinthians 2:13). Hence the Holy Spirit Himself here translates the Hebrew word Almah with the Greek word Parthenos. And, as every true student of the Greek knows, Parthenos means virgin, and nothing else, with the emphasis upon moral purity. (C.f. Dr. Stellhorn's Lexicon of New Testament Greek). Now how does Isaiah 7:14 read in the new Bible? They have eliminated the word **virgin**, and in its stead have placed young **wo-man.** When the chairman of the committee was asked

the reason for this change, he replied, "Because that is what the Hebrew means." The question for us is, Who is the better authority on the meaning of the Hebrew, the chairman of this committee, or the Holy Spirit? Surely this rendering of Isaiah 7:14 is nothing but an attempt of these modernists to question the virgin birth of our dear Savior.

Just a few verses from the New Testament. Romans 9:5 in the old version (both AV and ASV) reads, "Of whom as concerning the flesh Christ came, who is over all God blessed forever." Here the inspired apostle Paul makes a plain statement concerning the Deity of Christ. As children we learned this verse in the Catechism as one of the proof passages of the Deity of Christ. The new Bible renders it, "Of their race, according to the flesh, is the Christ." (period). Surely here we have a modernist denial of the Deity of Christ. Another bold denial of the Deity of Christ is the new rendering of Acts 20:28. The makers of the new Bible are not willing to permit the Holy Spirit to tell us in this verse, that the price paid for our redemption on Calvary was the very blood of God. Yet this is the only honest rendering of the Greek text. If anyone is interested in a thorough study of the about two verses, to learn what the most approved Greek text really says, and that we really have here two strong statements on the Deity of our Savior, we refer him to the matchless commentary given us by the sainted Dr. R. C. H. Lenski.

But the worst of all is John 3:16. These precious words, the most precious of the whole Bible, the whole Gospel in a nut-shell "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." These priceless words we have from the lips of our dear Savior. He was teaching Nicodemus. He explained to him all about the new birth; He set before him that picture of Moses lifting up the serpent in the wilderness, and said, "So must the Son of Man be lifted up;" then, without any break, He added, "For God so loved the world etc." That word **For** which begins the verse shows that it was the continued, unbroken discourse of the Savior. (Here again, read Dr. Lenski's commentary). "For God so loved the world that He gave His only begotten Son." Oh how precious it has been; from our childhood and throughout our lives we have sat at the feet of Jesus and listened to these precious words from His divine lips. Now w have these modernist Bible writers done? They h put in quotation marks, which are not found in the Gr at all; and by the clever use of such quotation marks t have taken these precious words out of the lips of dear Savior. In a very artificial and arbitrary man they have made the Savior's discourse to Nicoder come to a conclusion at the end of the 15th verse. whom then do they assign these precious words of J 3:16? Well, the modernist theory is that the apostle J did not write this Gospel; but that it was written by s unknown writer of the second century. When the G pel expressly states (John 21:24) that it was written the disciple whom Jesus loved, they call this a pi fraud. So, if we accept this new Bible, no longer can hear these precious words of John 3:16 from the v lips of the Son of God; they are merely the doubtful op ion of some unknown writer of the second century. Tr this is heart-breaking.

In this new Bible Jesus never calls Himself "the O Begotten Son of God." If this new Bible is accepted, modernist argument becomes unanswerable, that Je never claimed to be the Only Begotten Son of God.

But it is enough. These few examples show how makers of this new Bible trample upon the authority the Holy Spirit, and try to rob us of our faith. Scores similar examples might be given. In favor of the n Bible it has been said, that many people have now tak to reading the Bible, as never before. Oh yes, many peo will use this new Bible as a flimsy excuse for their p neglect of Bible reading. But the ones who have re the old Bible faithfully, and in its many precious promi have found comfort, joy, peace, strength, and life,—th will not want any new Bible.

Do not misunderstand us. We have no argume against modern versions of the Bible. A number of the have been produced by conservative Bible schola These we most heartily recommend. We are against Bible which is so evidently the work of Satan's agen intended to rob Christian people of their faith.

A booklet published by the above mentioned comm tee expressly states that they "avoided the Christologi elements which had been introduced" in the older v sions.

Religious Broadcasting

DONALD L. FRITZ

(Concluded)

MISCELLANEOUS PROGRAMS

There are several religious uses of radio which are interesting, yet which do not necessarily fall into any of the categories of the previous chapters. ese will be discussed in this chapter.

An eminently successful and happy radio broadcast ich has been aired for the past several years is "One eat Hour of Sharing." For the past four years this ogram has been broadcast on one particular Saturday ght over the Mutual network. The four programs have en written by the famous playwright, Robert Sherwood. e programs were a combination of drama and music. ey pictured the misery and privation of the needy erseas. Seventy-five thousand churches cooperated this program.[1] The following Sunday morning, inspir- by the previous night's program, a very successful col- ction was taken up for overseas relief.

In the early days of radio a well-known and notorious oadcaster made his influence felt from his pulpit in De- oit. This was the Rev. Charles Edward Coughlin. uring the early 1930's this man broadcast over the CBS twork from his Shrine of the Little Flower. Although e was a priest, Father Coughlin talked mostly about cio-political problems of the day. In those days of na- onal depression, the public welcomed someone who emed to offer them hope for the future. A superb ora- r, this radio priest lashed out against the moneyed in- rests of the nation and against President Roosevelt. e formed a National Union For Social Justice, in which ght million people were soon enrolled.[2] In 1931 CBS nd NBC banned Father Coughlin from their networks ecause his vitriolic assaults on the government, and on ist about everybody else, embarrassed them. Father oughlin was not stopped, however. He set up a twenty- even station network of his own which cost him $6,500 week.[3] After holding sway for a number of years, the ublic relegated Father Coughlin to obscurity. Their ad experiences with this priest, who was even criticized y his own church, prompted NBC and CBS to inaugu- ate their policy which is still in effect—that of not selling ny time for religious broadcasts.

An unusual use of radio was made in the spring of 948 by the Episcopal Church. To inaugurate a drive for ne million dollars, Presiding Bishop Henry Knox made a fteen minute broadcast over MBS, NBC, and CBS at 1:30 on Sunday morning. The 4,400 parishes of the piscopal Church in America were all tuned in to the roadcast. It was estimated that 85% of the 1,612,090 ommunicant members of the denomination heard the roadcast.[4] On a smaller scale, the Methodist Church of hio has done the same thing, with the Ohio Bishop peaking to all Ohio Methodist churches.

Great fundamentalists have always shown much apti- tude for broadcasting. For example, station WLW, Cincinnati, carries the broadcast called "The Cadle Tabernacle" which has not only inspired thousands of people, but which has also made millionaires out of the Cadles. The broadcast features a rousing sermon and music of a highly emotional character. At one time, the choir numbered 1,485 voices. Dr. Cadle himself was a former businessman who sold used cars. In that profession, he achieved the name "car-a-day-Cadle". The operating expenses of this huge enterprise are in excess of $125,000 a year. The Cadle Tabernacle is very proud of its slogan, "No creed but Christ—No law but love—No book but the Bible." One commentator has ironically added "No donation refused."[5] Members of the Cadle family drive Cadillac automobiles and pilot their own private airplanes.[6] A unique feature of this project is the fact that the tabernacle controls 330 radio churches in backwoods Kentucky, Ohio, Indiana, and West Virginia. These churches are gladly supplied with a $45 radio in return for the collections taken up at the meetings which assemble to hear the broadcasts.[7]

Another fundamentalist who has enjoyed huge success on the air is the Rev. Charles E. Fuller. Broadcasting every Sunday from a spacious auditorium in Long Beach, California, his audience is estimated at 20,000,000. Banned from the Mutual network, he broadcasts over 450 stations by electrical transcription.[8] Variety Magazine reported his annual income at 200 million.[9] A large percentage of this is turned back into the broadcast. Independent radio ventures like those of Fuller and Cadle are always looked upon with the suspicion of being racketeering in nature. For this reason, many church bodies have urged radio stations not to accept programs by religious groups which are not affiliated with a regularly constituted church body.

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[1]Christian Century LXVI (March 16, 1949), 751.
[2]Paul Hutchinson, Christian Century, LII (March 20, 1935), 365.
[3]Time, XXXI (April 11, 1938), 47.
[4]Newsweek, XXXI (March 8, 1948), 70.
[5]Time, XXXIII (March 13, 1939), 38.
[6]Ibid
[7]Ibid
[8]Newsweek, XXV (Jan. 22, 1945), 75.
[9]Ibid, 76.

XIII

RELIGIOUS BROADCASTING AGENCIES

Recognizing that radio offers such a potent force for good, many church groups have set up organizations to handle religious broadcasting for them. Perhaps the most influential among these is The Protestant Radio Commission, a subsidiary of The National Council of Churches of Christ in America. The constitution of this body states: "The PRC is a cooperative, interdenominational organization that functions to improve the quality of Protestant

broadcasting."[1] Albert Crews, the production director of the PRC, not only works out of his own office but travels widely, lecturing to local committees everywhere on religious broadcasting. This past winter he lectured at the second annual Religious Radio and Television Institute of the Ohio area of the Methodist Church.[2] In 1951, the commission arranged and produced 442 network radio programs and 445 other broadcasting events. In addition, over one half million pieces of mail were sent to listeners and forty-nine transcribed programs were produced.[3] The PRC has great plans for the future. Dr. Roland Bridges, the executive secretary, states, "The year 1952 is our year for laying out the strategy for programming for the next decade. With new ventures in research and a careful canvass of the needs of the denominations, we shall be able to make bold but sensible plans for a long range program of carrying the Gospel of Jesus Christ to millions of minds not yet reached by the printed word and the pulpit message. Many of our programs go through doors that are ordinarily closed to the church."[4] Because of the large number of churches represented by the PRC, the radio industry recognizes it as being perhaps the most authoritative source of religious programming information. It serves as a clearing house for much religious material that is to be used by various networks. This is something which is very commendable. Efforts of continuity writers, who are accustomed to the commercial techniques of the industry, in writing on religious subjects are usually sad. We hope the day will come when all needs for such religious script material will be referred to an agency such as the PRC.

In 1945, another agency was organized for the purpose of "making religion more palatable and popular on the air."[5] This was a joint endeavor of the Congregational, Methodist, and Presbyterian Churches. A year later this union radio committee was joined by the Evangelical and Reformed Church, and the United Church of Canada.[6] This committee is active in making surveys of the religious radio picture in America. One of its projects is the establishment of work shops in twenty-seven seminaries in the United States which give radio instruction. Out of its project work shops have come radio departments in thirteen seminaries which provide a regular course of instruction and practical experience for the students.[7] This is certainly a worthwhile endeavor and bodes good for the future of religious radio.

The Missouri Synod of the Lutheran Church has a synodical radio and television committee which is combined with its department of public relations. One of the chief projects of this committee is the production of a transcribed series of quarter hour programs which may be purchased by any church in the country. The programs are devotional in character and stress the family altar.

Most church bodies and church councils have radio committees today. Unfortunately, most of them are not as active as the three previously mentioned. Our churches need to realize that the radio industry stands ready to broadcast anything which is attractive, artistic, and audience-building. The joint radio committee conducted a survey and found that 103 of the 113 local stations on a certain network were giving free time to churches.[8] Le use it!

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[1]**Radio Annual**, 1501 Broadway, New York, 1951.
[2]**Columbus Citizen**, Feb. 9, 1952, 6.
[3]**Broadcasting-Telecasting**, XLII (Feb. 18, 1952), 42.
[4]**Radio-Television Daily**, XVII (Feb. 8, 1952), 28.
[5]**Newsweek**, XXV (Jan. 22, 1945), 75.
[6]Alfred Grant Walton, **Christian Century**, LXIV (Sept. 10, 194 1079, 80.
[7]Ibid
[8]Alfred Grant Walton, **Christian Century**, LXIV (Sept. 10, 194 1079, 80.

XIV

CHURCH-OWNED RADIO STATIONS

There are eleven stations in the nation which are ow ed by church groups.[1] These stations are classified non-commercial, and devote their entire schedules broadcasting public service programs. An analysis several of them will serve to explain this area of religio broadcasting.

KFUO, St. Louis, broadcasting from the campus Concordia Seminary, is one of the most successful of religious stations. It took to the air in 1924, transmitti from a dark attic. Its initial cost was $14,000 and broadcast only two programs a week. In 1927 the statio moved to a new building and increased its power fro 500 to 1,000 wats. In 1942 it enlarged once again to 5,0 watts and added an FM affiliate. This makes KFUO o of the largest religious radio stations in the world. Th station is on the air 126 hours weekly, 365 days of th year. Its motto is "The gospel voice." Support of th station is achieved through subsidy by the Luthera Church-Missouri Synod, and through many gifts. KFU receives memorials, bequests, and many listener respon es which help pay expenses. Needless to say, religiou features are a prominent part of each broadcast da Morning Meditation is heard at 7:00 A.M., Studen Chapel at 9:30 A.M., Noonday Repose with Christ at 12:1 P.M., as well as devotions and Bible studies in the afte noons and at the close of the day. Christian music is pr sented on such programs as Hymns for the Hom Themes of the Ages, Sacred Themes on a Solovox, an others. On Sunday KFUO broadcasts church service Bible quiz, and other special Sabbath features.

In addition to these religious features, KFUO carrie complete market reports, news broadcasts, sports feat ures,, and programs of good music. The station is wide ly received and greatly appreciated. Such a broadcast ing station can do a great deal toward winning souls fo Christ.

Another outstanding religious station is WMBI, Chica go Operated by the Moody Bible Institute, this powerfu station has been on the air since 1925. This station devote its entire broadcast days of eighteen hours to gospel pro grams of preaching, lecturing, music, and news. Sup ported by gifts and subsidy from the Moody Bible Insti tute, the station draws many listeners in spite of the fac that Chicago has many commercial stations. Weekly mail from listeners runs to 25,000 pieces.

A unique gospel station is on the air in Lapeer, Michi gan. In this city of 6,000 WMPC is the only station

ceived and built by the Rev. Frank S. Hemingway, station took to the air in the 1920's.[2] Mr. Hemingway t his own one-tube transmitter which ran on a stor- battery. The antenna was made of bicycle rims and so flimsy that a dog passing beneath would knock the ion off the air.[3] WMPC now has 250 watts power three full-time engineers, two of whom are minis- . Programs are conducted eighteen hours daily by ous Michigan church groups. Rev. Hemingway has policy of allowing any denomination to use time. No holics or Jews have yet asked to be given time, but y denominations are represented on the program edule, representing 170 groups or congregations. se participants pay what they can for the use of the e. The station operates on a yearly budget of $40,000.[4] IPC has an estimated audience of 100,000 people.

ome religious radio stations are operated in connec- n with university speech departments. An example is AL, which is affiliated with St. Olaf College, North- d, Minnesota. Operating with a power of 5,000 watts, AL brings spiritual and cultural offerings to people of states. An interesting feature of its schedule is the t that on Sunday morning, church services are broad- t in German, Estonian, Latvian, Swedish, Norwegian, nish, Danish, and English. Bible studies and devo- nal programs are found throughout each broadcast y.

The Pillar of Fire, a denomination which has only fif- three congregations, operates two religious radio sta- ns.[5] KPOF, Denver, Colorado, and WAWZ, Zarep- th, New Jersey, broadcast only on a part-time sched- e. Weekdays they broadcast during the early morn- g hours, at noon, and during the early evening hours. n Sunday they broadcast almost continually throughout e day until 9:00 P.M. Nothing that is not strictly of a ligious nature is ever carried over these stations. The oradic schedule of broadcasting must certainly cut wn on the potential audience, for if a certain spot on e dial is vacant much of the time, listeners are not apt tune in at other times.

The Angelus Temple, founded by Aimee Semple Mc erson, has its own radio voice in KWSG, Los Angeles. is station broadcasts all day Sundays, but only during e evening hours through the week. Although the sta- n broadcasts many religious services, it does carry a w serious music programs which are of a secular na- re.

The Pasadena Presbyterian Church in California is ique in that this single congregation owns and operates own radio station as a completely independent ven- re. KPPC broadcasts only on Sundays and Wednes- y evenings. The program schedule is evenly divided tween religious programs and broadcasts of secular usic: Powered by 100 watts, KPPC can only be heard the immediate neighborhood. It is a community ser- ce feature of the church.

In addition to those already mentioned, other religious dio stations are KWLC, Decorah, Iowa, operated by uther College; KFGQ, Boone, Iowa, operated by Boone Bible College; and WBBR, Brooklyn, operated by the Watchtower Society.[6]

These religious broadcasting stations do a wonderful work. The non-commercial aspect of their programs make them favorites with those in the area who are inclined to appreciate the more cultured type of program. The Gospel is proclaimed many times and in many ways over such stations. Their cost is very high but their mission is vital. The money spent on such a station does not present visible results because it is impossible to know how many people are being helped or reached by these gospel broadcasts. For every one letter received, there are known to be many others who were helped but did not write.

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[1]**Radio Annual**, 1501 Broadway, New York, 1951.
[2]**Time**, LVIII (Dec. 24, 1951), 37.
[3]Ibid
[4]Ibid
[5]**Pillar of Fire**, LIII (March 12 1952), 7.
[6]**Radio Annual**, 1951.

XV

IN THE STUDIO

The minister or church group using the facilities of a radio studio ought to be familiar with the equipment and methods of procedure. Whether the station is donating the time or whether it is being paid for at the full commercial rate, studio equipment must be treated with care, for it is very delicate. A mistake that many make is the indiscriminate handling and moving of microphones. All radio stations have the rule that only station personnel may handle microphones. An inexperienced person can harm these expensive instruments even by the very innocent attempt to adjust them. A good rule to follow strictly is to keep "hands off." Ask the engineer or announcer to adjust the microphone for your group.

When preparing to broadcast a program, it is advisable to consult with the engineer in charge as to proper voice level and balance. Singing groups can be made to sound very good or very bad, depending on what type of microphone is used and where it is placed. When the engineer assigns a spot where performers are to stand, be sure they occupy that spot during the broadcast. If the engineer is not consulted, he will very often assume that the group is either not interested or does not have need of his help. Speakers, also, should request a voice check to make sure that the proper volume is being used and the proper distance from the microphone is being maintained.

It is important to arrive at least a half hour before the program is scheduled to take to the air. Only then can a proper studio setup be achieved. Badly produced programs and breathless singers and speakers are the result of arriving in the studio just a few moments before the air time.

Do not be too demanding. Do not expect to rehearse your complete program prior to putting it on the air. The average station engineer is too busy running a current program to be able to give you a full length rehearsal. This should be done before reaching the station. Once you receive your instructions, relax and wait calmly for air time.

A breach of good radio etiquette is committed when the studio door is opened after the program takes the air. Those who wish to remain in the lobby should stay there from the start. This also holds true for those who are going to be in the studio. Those with colds who are apt to sneeze or cough should not attempt to sit in on a broadcast. Smoking should not be done while a program is on the air. Not only is it in poor taste, but it can be distracting and even cause coughing or difficult breathing for the performers.

Pay attention to the clock! A common failing with radio preachers is that they get so wrapped up in what they are preaching or praying about that they lose all concept of time. Nothing irks radio personnel more than to have to frantically wave-down such an over-enthusiastic broadcaster, or even have to cut him off the air in the midst of a grandiose oration. The end of a program should be planned so that it can be cut in several places to make an appropriate ending and stay within the allotted time.

These simple rules should be observed whenever using the facilities of a radio station. Station relations will be much happier and the program will sound much better.

XVI

CONCLUSION

Director Roy V. Peel of the U. S. Census Bureau reports that as of December 31, 1951, there were 43,000,000 radio homes in the United States. This is 95.6% of the population of the nation.[1] What a tremendous potential audience this is! Certainly we want to reach that audience with the Gospel of Christ. II Timothy 2:9 tells us that "The Word of God is not bound." What a wonderful opportunity radio affords us to take the Gospel into places where it would be bound otherwise; bound by illiteracy, isolation, prejudice, or disinterest. A religious broadcast, often tuned in inadvertently, can mean the difference between a saved soul and a lost one. With the use of radio we can, as never before, carry out the command of Mark 16:15, "Preach the Gospel to every creature."

But religious radio is not only intended for the lost soul. It supplements regular congregational worship with additional opportunities for devotion. It brings the church to the shut-in. It educates Christian and non-Christian alike in the Bible and related spiritual fields. All of these uses of religious radio make it a necessary and rewarding part of our national life.

The church has come a long way in its use of radio, but there are many more strides which will have to be taken. The Gospel must be presented in an appealing, artistic, and authoritative manner. The church needs specialists in the field of radio as well as religion. We would not expect a radio expert to preach a good sermon; likewise, most preachers cannot present a good radio program. The two fields are closely related and yet they are far apart.

Our church needs to be more alert in its use of religious broadcasting. It is the duty of pastors to call to the attention of their people those broadcasts which they f are worthwhile. Only a large audience which respo periodically through the mail or otherwise assures continuation of any program. When opportunities p sent themselves to do religious broadcasting, pastors a lay leaders should be aware of the importance of suc project. Programs should be professionally correct at times and gauged to the widely diversified listening a dience. Almost every radio station in the country nates time to its local churches. If we do not investig our own local stations we are not carrying out the gr commission of our Lord as efficiently as we should.

God has richly blessed the religious radio endeav which are being carried on today. Millions of peo have been reached with the Gospel who would not ha heard it in any other way. Let us endeavor to impro our broadcasting to such an extent that radio will beco an evermore efficient arm of the church. This scienti marvel is a gift of God to mankind. Let us press it in the service of His Gospel.

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[1]**Broadcasting**, XLI (Dec. 31, 1951), 23.

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CORRESPONDENCE

CORRESPPONDENCE

:

Just finished reading the December issue of the Outlook. enjoyed every bit of it, from the first to the last page ex- pt "Lutherans to Study Report Approving Planned Par- thood" (pages 379, 380). In my estimation it is the silliest d most foolish as well as near-immoral article I have ever en in print in my more than 75 years of life. I never imag- ed our Lutheran press would be guilty of publishing such nsense, and what shall we think of those who have pro- ced it?

The more we stir in garbage, the more it will give off of- nsive odor; and that is also true of articles of that nature.

My wife and I were married some 30-40 years ago, had our rst child after 17 months of married life; the second one ur years later; the third one came more than five years af- r the second; and the fourth and last one three years later t. The spacing was all planned by the husband in cooper- ion with the wife. We never needed to refrain from sexual ntact and gratification . . nor did we need to consult a ysician or any other human being.

Using God-given common sense and knowing human na- re, that was all that was needed. Let each couple decide r themselves, as no outsider, doctor or preacher, has any usinss to interfere. Catholics and Protestants alike today an their children, regardless of priest or Pope; that is es- cially true of Americans in every community.

Why should our good publication (The Lutheran Outlook) e exposed to ridicule and disgrace in the eyes of the Amer- an public by presenting such "stuff"? I cannot understand w you, Mr. Editor, for a moment would allow it. It is be- nd me. I have come to appreciate the Outlook so very uch, but now I am ashamed of the way you expose the ig- rance in which some of our Lutheran pastors must be; or n it have come from ultra foolish and ignorant lay people? I am too ashamed to sign my name.

One absolutely Disgusted Reader,
Sharon Springs, Kansas

I wonder what he thinks now, after reading the report of e Commission on Social Relations of the American Luther- n Conference in the January issue.—Ed.

—0—

r:

Permit me to record my **hearty thanks** for the free subscrip- n to the Outlook.

Since leaving the ELC Seminary I have found it good and lpful reading. You may be assured of my subscription this mmer!

Hats off to you fellows for the grand job you are doing on e staff.

R. N., Hoboken, New Jersey

Sir:

Your article, "Missouri's Dilemma", in the October **Outlook** has only recently come to my attention. Kindly permit me as a member of that Norwegian Synod, whose criticism you take so lightly, to say that I am deeply disappointed in your attitude and in the influence which your expressions may have among us Lutherans.

In the first place, it is rather poor taste for you, sitting on the sidelines licking your chops over the sad situation in the Synodical Conference. One is faintly reminded of a vulture waiting for the sufferer to gasp his last. Prof. Franzmann has very well summed up my opinion on that subject.

In the second place, your attitude toward the Norwegian Synod's criticism of the ALC is hardly indicative of a spirit ruled by the **Sola Scriptura** principle, about which our Lutheran theologians love to prate but sometimes fail to observe. Strange as it may seem to your ears, the Norwegian Synod is just as interested in Lutheran union as you are. But we of our synod, freely confessing our sins and our daily need of forgiveness in Christ, nevertheless have as our desire to be faithful to God's Word. We are vitally interested in Lutheran union, but not compromises, deals, political subterfuges; we have had too much of that in our history. We long for union, but union based on true and sincere unity of hearts and minds, unity created by the Spirit out of the Word.

In criticisizing the ALC for its doctrinal stand we are not setting ourselves up as "the keepers of your conscience". We could not do that even if so inclined. But we stated and will state again that the ALC by its affiliations and its **publica doctrina** is an erring church body. This is based not on "man's judgment," as you suggest, but on the Word of God, which Christ always says "shall judge him on the last day" Nor has the doctrinal position of the ALC been changed by its adoption of the Common Confession, since the ALC, ever since adopting this document, in its periodical has restated its former errors and still remains in fellowship with those whose errors are supposed to be refuted by the Common Confession. I agree with you and Paul that it is "a small thing to be judged of man's judgment", but what is judging you and the doctrinal position of the ALC is not the judgment of the Norwegian Synod, for which we may both be thankful, but God's Word. In labeling the ALC as "a persistently erring church body" we did so not because you disagree with us (which is of utterly no consequence), but because you disagree with God's Word (which is of tremendous consequence).

To take one case in point, which will suffice to demonstrate what we mean, the ALC is a member of the World Council of Churches. Very recently Dr. Yochum defended and spoke highly of this membership; yet God's Word says "beware of false prophets" and "mark those that cause divisions and of-

fenses contrary to the doctrine which ye have learned; and avoid them." Not only does your despised Norwegian Synod consider such membership contrary to God's Word: so does the ELC, with whom you are negotiating for union; and if the United Testimony, which your synod has adopted, means anything besides mere verbiage, it also condemns such membership. I could mention several other points which prompted us to apply the designation we used to the ALC, but the above is sufficient.

Again let me repeat my sorrow at the tone and spirit your article. The first prerequisite to true Lutheran u is a serious and earnest desire to abide by the Word; but s casm, political scheming and ridicule of those who disag will never accomplish a thing. May God hasten the when true unity of hearts and minds may exist among all L therans in America, and may God give us grace to labor pr erly toward that goal.

J. A. O. Preus, Jr., Luverne, Minn.

News of the Churches

Lutheran Leaders Make Plans For World Service Agency

Hannover, Germany—Representatives of the National Lutheran Council of the United States and the various European national committees of the Lutheran World Federation met at nearby Loccum monastery to make plans for putting Lutheran World Service into operation next May 1.

Formation of Lutheran World Service was authorized by the Federation's Assembly here last summer.

Those attending the meeting are members of the Commission for Lutheran World Service appointed by the L.W.F.'s new president, Evangelical Bishop Hanns Lilje of Hannover, who presided. He also was host to the group in his capacity as Abbot of Loccum, the only Evangelical monastery in Germany.

Among those participating was the Rev. Henry J. Whiting of Minneapolis, Minn., executive director of the Lutheran Welfare Society of Minnesota, who is slated to become executive secretary of Lutheran World Service.

Also present were Dr. Carl E. Lund-Quist of Lindsborg, Kan., executive secretary of the Lutheran World Federation; Bishop Hans Meiser of Munich, chairman of the United Evangelical Church in Germany; Dr. Paul C. Empie of New York, executive secretary of the National Lutheran Council; Dr. Julius Bodensieck, the Council's theological representative to the European Churches, and Dr. John Scherzer, secretary of the Council's European desk.

"Refugee aid will be one of the Lutheran World Federation's main tasks," said Bishop Lilje. "For this purpose, a special refugee service department is being established within Lutheran World Service which will give aid not only in Europe but wherever refugees are in distress."

Lutheran World Service Sets Million Budget

New York—A tentative minimum budget of one million dollars is planned for the first year of Lutheran World Service, a new department of the Lutheran World Federation slated to administer spiritual and material aid throughout the world beginning on May 1, 1953.

This was revealed here by Dr. Paul C. Empie, executive director of the National Lutheran Council, returning from the first Lutheran World Service conference and the first meeting of the Federation's Commission for Lutheran World Service, held at Loccum, Germany.

The LWS commission, Dr. Empie said, prepared a tentative budget including more than $900,000 for "ongoing Lutheran projects already underwritten by participating churches," and an additional $253,000 "to be sought from LWF national committees for other projects of extreme importance."

At the meeting at Loccum, Dr. Empie, who also is executive director of the USA National Committee for the Lutheran World Federation, was elected chairman of the Lutheran World Service Commission. The Rev. Henrik Hauge, Oslo, Norway, was elected secretary.

Formation of Lutheran World Service was authorized last summer by the LWF Assembly at Hannover, Germany.

It was agreed at Loccum that on May 1, 1953, the new agency will take over the administration of Lutheran service to refugees, ministry to diaspora groups, inter-church aid to war-ravaged, persecuted or minority churches, physical relief on a non-confessional basis, and assistance to the work of ecumenical organizations, Dr. Empie explained.

Report German Communists to Seek Ouster of Dibelius

Berlin—East German Communist a thorities plan to bar Evangelical Bish Otto Dibelius of Berlin from the Sovi zone because of anti-Communist r marks he made on his United Stat tour, a leading West German new paper reported.

The Frankfurter Allgemeine Zeitu said the Communists also will try have Bishop Dibelius removed as hea of the Evangelical Church in Germar and will attempt to create a pro-Com munist Evangelical Church in the So iet Zone.

The newspaper said its informatio came from well-informed sources in th Soviet Zone.

It reported that the decisions wer made at a special conference of the So cialist Unity (Communist) Party's Po litburo in East Berlin.

Bishop Dibelius' criticism of Eas German conditions, the conferees de cided, amounted to "agitation and a act hostile to the State," said the Frank furt paper.

It said the Politburo had decided tha travel permits for entry into the Sovie Zone would be refused the bishop.

According to the paper, the followin plan of action was agreed on at th Politburo meeting:

As a first step toward creating a "loyal" Evangelical Church in East Ger many, the Berlin-Brandenburg Synod which Bishop Dibelius heads, will b embarrassed by refusing him acces to Soviet Zone parishes.

(About two-thirds of the members o the Berlin-Brandenburg Synod live i the Soviet Zone.)

The refusal will be based on "reasons of state security."

Then the Synod will be asked to re move Bishop Dibelius from his post and elect a new bishop. To bring pressure

he Synod, Soviet Zone Evangelical ops will be asked to take a stand r against Bishop Dibelius' remarks he U. S.

they support the Berlin leader, Soviet Zone bishops will be "re- ed as hostile to the State."

nally, East German authorities will the Council of the Evangelical rch in Germany whether it consid- it proper to have as its chairman an who "jeopardizes Evangelical rch unity."

ishop Dibelius is head of the Ger- Church by reason of his position hairman of the Council.

elius Urges German istians to Have Confidence

erlin—Bishop Otto Dibelius of Ber- head of the Evangelical Church in many, called upon Christians to ap- ach 1953 with confidence despite sions marking recent relations be- en Soviet Zone authorities and the rch.

It is simply Christian Gospel itself ich calls for confidence," he said in New Year's message printed in Die che, official organ of the Berlin- ndenburg Evangelical Church.

The Evangelical leader expressed dis- ointment over the futility of efforts ing the past year to achieve "peace, onciliation, reunification and the re- n of German prisoners-of-war" still d in other lands.

All our attempts to penetrate the uds of hatred, misunderstanding and ce and create in their stead an at- sphere of decency, fairness and love ve failed," he said.

The theme of confidence, however, s repeated by Dr. Dibelius in a New ar's Day sermon to an overflow wd at Mary's church—his first ser- n in the big East Berlin Lutheran rch since returning from a trip to United States.

mmunist Rally nounces Dibelius

Berlin—East German Communists nounced Evangelical Bishop Otto belius of Berlin for failing to ask mency for the convicted American m spies Julius and Ethel Rosenberg.

The Communists sponsored a protest eting in East Berlin against the ath sentences imposed on the Rosen- gs. One speaker was Otto Nuschke, st German Deputy Premier in charge church affairs.

Mr. Nuschke said he was "painfully appointed" that Bishop Dibelius, o is head of the Evangelical Church Germany, had failed, while in the ited States in December, to tell Pres- ident Truman it was his simple Christian duty to pardon the Rosenbergs.

Bishop Dibelius' name was greeted by the audience of 3,000 with cries of "Traitor!", "Scoundrel!" and "Criminal!"

Nolde to Aid International Work of Asian Churches

New York—Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, will conduct a special mission in southern and eastern Asia to help churches there develop their international affairs work, it was announced here.

After attending a meeting of the Central Committee of the World Council of Churches, Dec. 31-Jan. 9 at Lucknow, India, Dr. Nolde will confer on problems of world order with church leaders in India, Pakistan, Burma, Thailand, Indonesia, the Philippines and Japan.

He will report on the Commission's work and seek the advice of Christian leaders in Asia on future plnas. He also will report on the recently-recessed session of the United Nations General Assembly.

Dr. Nolde, a member of the United Lutheran Church, represented the Commission at the UN meeting.

Special conferences have been arranged for him in Korea, where he will

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try to facilitate relief and reconstruction work of the churches there.

Consultations also are being scheduled in several Asian countries between Dr. Nolde and government officials.

The Commission leader said he hoped his trip would result in "new or strengthened national commissions of the churches on international affairs to collaborate with the international church commission."

The Commission is a joint agency of the World Council of Churches and the International Missionary Council.

Dr. Youngdahl Rejects Politics, Will Remain in Ministry

Minneapolis, Minn.—Dr. Reuben Youngdahl, pastor of Mount Olivet Lutheran church here, has rejected proposals that he run for political office.

Before he left on a 40,000-mile trip to Europe, India and Africa, Dr. Youngdahl released a statement declaring that the ministry will remain his calling.

"There have been persistent rumors and some newspaper comment throughout the state that I might be persuaded to leave the ministry to enter into the field of politics," Dr. Youngdahl's statement said.

"In answer, I would say my calling has been to the holy ministry and will always remain so.

"My sincere interest in world and community affairs is due to a desire to seek to interpret the problems of today to those in my sphere of influence and to try to persuade these people to apply the Christian principles to everyday living. I have never had any political ambitions and I do not intend or could I be persuaded to seek any political office."

His statement was released after some weekly Minnesota newspapers had speculated that Dr. Youngdahl might be persuaded to become a candidate for governor or United States senator.

His brother, Luther W. Youngdahl, is a former Minnesota governor and is now a federal judge at Washington D. C.

Lutherans Ship Clothing To Yugoslavia

New York—Som 400 bales of used clothing were shipped to Yugoslavia during the Christmas holidays by Lutheran World Relief, according to Bernard A. Confer, administrative secretary.

It is the first large consignment to be sent to that country under an agreement reached last July, he said. At that time, Dr. Franklin Clark Fry, president of L.W.R., and Dr. Paul C. Empie, executive director of the National Lutheran Council, conferred with Marshal Tito, Red Cross officials and church leaders in Yugoslavia.

While four Lutheran Church groups in Yugoslavia represent 70 per cent of that country's Protestant population, Mr. Confer said, the relief goods are being distributed by the Yugoslav Red Cross solely on the basis of need.

In the past seven years, he said, L.W.R. has shipped 1,470,326 pounds of food, clothing and medicine valued at $601,980 to Yugoslavia. In the same period a total of 69,656,000 pounds of relief supplies valued at $22,668,493 w sent to some 24 countries by the utheran relief agency.

Lutheran World Relief is the mate aid agency of the National Luthe Council, which represents eight utheran church bodies with a combi membership of more than 4,000,000 North America.

Lutheran Publicity Executive Retires

New York—Julius F. E. Nickelsbu founder of the American Lutheran P licity Bureau of the Lutheran Chur Missouri Synod, retired here after

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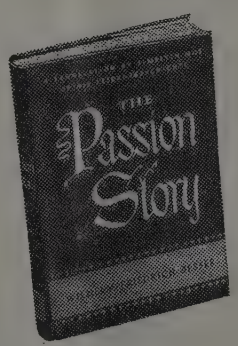

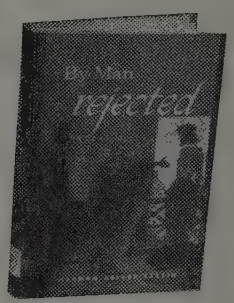

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e also retired as business manager
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ominational magazine, a post he has
for the past 35 years.
r. Nickelsburg helped to found the
ropolitan Lutheran Inner Mission
iety 30 years ago and is a charter
nber of the Lutheran Society of
York, an incorporated body of
nen of several synods.

oden Church
sade Launched

urlington, Wis.—A crusade to build
xpensive wooden churches in Ger-
ny to help offset anti-American
paganda by Communists has been
ted here by Richard A. Kinzer,
d of Burlington Mills, Inc.
Vooden Church Crusade, Inc., has
n formed for the purpose. Mr. Kin-
launched the campaign after meet-
Baron Hennig von Royk-Lewinski,
Munich, Germany, a Lutheran lay-
n who conceived the plan.
Baron Lewinski initiated the idea
er German Communists began ex-
iting war-damaged churches for pro-
ganda purposes. The Communists
rped on the theme: "See what the
nericans did to your churches with
eir bombers!"
The baron came to the United States
seek aid for his plan to build digni-
d but inexpensive wooden churches,
t he had little success until the Bur-
gton Mills executive read about the
oposal in a newspaper column and
anged to meet him.
The non-profit organization resulted,
th Mr. Kinzer as president; Richard
Skeen, Milwaukee, vice-president:
e Rev. George B. Cady, Kenosha
ngregational minister, second vice-
esident, and Elmer Ganswindt, Bur-
gton, secretary-treasurer.
The group will serve as a nucleus in
ganizing a national committee to ap
al for funds. When enough money
s been received for a church, the
ron and a committee member will go
Germany and arrange for its con-
uction on the site of one that was
mbed.
It is planned to build Protestant, Ro-
n Catholic and Jewish places of
rship. When a church is erected, the
isade backers said, they will be able
tell the people that it is a gift
m their friends in America.

nerican Lutheran Groups Gave
659,670 to Foreign Missions

St. Paul, Minn.—American Lutheran
urch bodies gave $3,659,670 to support
reign mission activities on 51 fields in 18 countries during 1952, according to the Lutheran Foreign Missions Conference of America.

The figures were compiled by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary here.

The major amount, $1,107,197, was allocated to India. A total of $660,808 went to Japan, $633,685 to Africa, $400,083 to Latin America, $308,685 to China, and lesser amounts to other countries. Lutheran mission work in China is now limited to Hong Kong and Formosa, the report stated.

The only mission field opened in 1952 was Uruguay. It was inaugurated by the Division of Lutheran Cooperation in Latin America of the National Lutheran Council with major support from the Augustana Lutheran Church and a substantial contribution from the United Lutheran Church in America.

The nine church bodies and three independent mission societies listed by Dr. Burgess have 421 ordained missionaries, 434 unordained workers and 482 married women in the field. In addition, they have 614 ordained nationals and 10,249 native lay workers.

The missions have 5,198 congregations, with a total baptized membership of 693,523. They conduct 2,540 schools with 158,945 students and operate 28 hospitals and 98 dispensaries.

Lutherans Make Record
Relief Clothing Collection

New York—More than 2,000,000 pounds of clothing, shoes and bedding were contributed by U. S. Lutherans in response to the 1952 Thanksgiving Clothing Appeal of Lutheran World Relief, it was announced here.

The 2,035,592 pound total was the largest collection of clothing in any LWR Thanksgiving appeal. In 1951 the amount collected was 1,292,656 pounds.

Lutheran officials here estimated that over half a million needy refugees in Europe, Korea and the Holy Land will benefit from the clothing.

Bernard A. Confer of New York, LWR administrative secretary, paid tribute to the volunteer efforts of hundreds of local Lutheran pastors and laymen on state, area and local levels.

"This warmhearted response to human needs is in the Good Samaritan spirit made plain by Jesus Christ," he said. "These gifts give expression of Christian concern so much needed by millions of hearts in our world today."

Milwaukee Lutherans Organize
First Interracial Church

Milwaukee, Wis.—Two large conservative Lutheran bodies are cooperating here in sponsoring Milwaukee's first interracial Lutheran church.

Known as St. Philip's Lutheran Mission, the church is designed primarily to serve the large Negro population of the city's Sixth Ward but it will "refuse membership to no one just because he happens to be of a different color."

Expenses of the church are being shared by the Missouri Synod and Wisconsin Synod churches of this area. The two groups belong to the Lutheran Synodical Conference and represent a majority of Milwaukee area Lutherans. The mission occupies a building that formerly housed a Seventh-day Adventist congregation.

Planned Parenthood Group
Barred from Health Council

New York—A Planned Parenthood organization has been refused membership in the Welfare and Health Council of New York City because of the opposition of Catholic Charities of New York and Brooklyn.

The Planned Parenthood Committee of Mothers Health Centers disclosed that it had been notified of the refusal by the Council.

Dr. I. Ogden Woodruff, vice-president of the Council and a member of its board of directors, announced his resignation in protest over the rejection of the Planned Parenthood group.

The Council board voted not to admit the Parenthood Committee after the Catholic agencies said they would withdraw from the Council.

A Committee statement said the board was "amazingly inconsistent" in turning down the membership application immediately after a majority of board members had approved the "program, policies and services of the Committee."

It accused the board of "yielding to the intimidation of a minority" and "thereby denying to its own member agencies and to the public of the City of New York, which supports them, constructive coordination with a preventive health program both wanted and needed by those agencies and by the people of New York."

Lutheran Group Protests
Planned Parenthood Ban

New York—A Lutheran welfare group here criticized the exclusion of the Planned Parenthood Committee of Mothers' Health Centers from the Welfare and Health Council of New York City because of the "threat of withdrawal made by Catholic Charities."

The Lutheran Welfare Council of Metropolitan New York said it "vigorously protests this coercive action of a religious bloc." The Lutheran council

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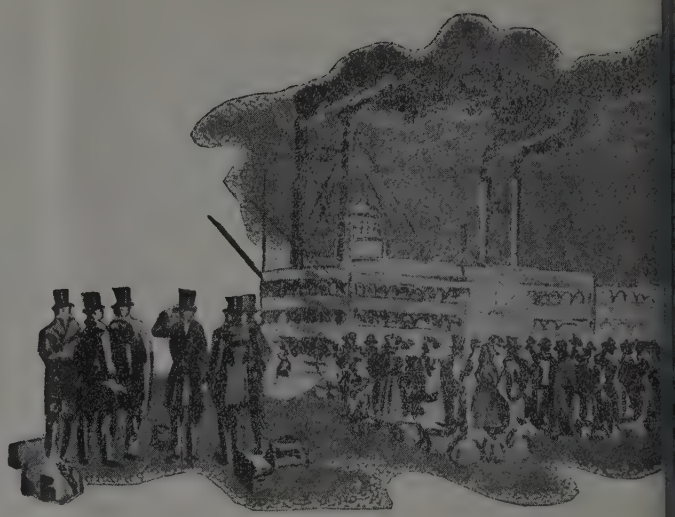

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nember of the health group.
the same time, the Lutheran a-
said its protest "is not to be con-
d as an expression of opinion on
erits or demerits of the planned
thood movement."
Planned Parenthood group had
refused membership in the Wel-
nd Health Council because of the
ition of Catholic Charities of New
and Brooklyn.
gr. James J. Lynch, director of
lic Charities of the Archdiocese
w York, said that because arti-
birth control "violates the natural
of morality," Catholic Charities
d not be justified" in cooperating
the Planned Parenthood Commit-
the Council.
erly Fischer, president of the
n group, later explained that its
had been unwilling to disrupt
lanning and coordination of more
370 other agencies by bringing the
ed parenthood issue into the
cil.
at, he said, "would be a disservice
e millions of New York City citi-
whose health and welfare depend
e smooth and effective perform-
of our program."
its statement, the Lutheran council
"we cannot tolerate the exclusion
n agency from a community co-
ating and planning council mere-
n the ground that a minority dis-
e with its ideas."
such a practice were permitted,"
ded, "Jewish or Protestant agencies
d, by threats, keep Catholic
cies out of the Welfare and Health
ncil, or vice-versa."
e Lutherans said the action against
Planned Parenthood Committee
"basically an offense against Amer-
principles of democracy and com-
ity life." They called on the Wel-
and Health Council to reconsider
ction rejecting the Committee's
bership application.

orts Record
tributions to Churches

ncinnati—Contributions to 47 U. S.
estant and Eastern Orthodox com-
ions reached a record total of
86,633,160 for all purposes in the
year.
his was reported by Dr. T. K.
mpson, executive secretary of the
t Department of Stewardship and
evolence of the National Council
Churches, at the department's an-
l meeting here.
he figure marks a gain of 10.3 per
t over the previous 12-month per-
when the total was $1,166,443,648.

Benevolence-giving by the 47 communions showed a 7.6 per cent gain, with $249,801,078 reported. This represented an increase of $17,737,241 over the previous year.

Among the larger amounts included in the total giving were the $268,623,814 contributed by members of The Methodist Church, the $222,838,109 by members of the Southern Baptist Convention, and the $112,841,865 by members of the Presbyterian Church, U. S. A.

On a per capita basis, the Free Methodist Church led all other denominations with an average annual contribution of $194.79 per member. Close behind were the Seventh-day Adventists with an average of $157.80; the Wesleyan Methodists with $142.21; the Brethren in Christ with $124.31; and the Church of the Nazarene with $111.76.

The average U. S. churchgoer increased his per capita contribution from $32.33 to $34.32, a gain of $1.99 or 6.1 per cent per member.

Dr. Thompson said that per capita gain in benevolences for the 47 reporting denominations was, however, only from $6.43 to $6.66 or 23 cents per mem-

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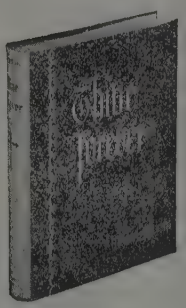

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ber per year. For foreign missions, one of the items in benevolences, the gain was only from $1.31 per capita to $1.34 or 3 cents per person.

Plan Christian Radio Station In Northern Europe

Chicago—Plans are under way for setting up a Christian radio station "somewhere in Northern Europe" it was announced here by Baron W. T. Frary von Blomberg of Washington, D. C.

Baron von Blomberg, who is active in the International Council for Christian Leadership, said the radio outlet will be financed by churchmen in Europe and the United States and will operate on an "interdenominational basis," 24 hours a day.

He said Christian messages will be broadcast in a variety of languages, with much of the station's efforts aimed at people behind the Iron Curtain.

"It is for this reason that we cannot announce the location of the station," he added.

Baron von Blomberg said it is hoped broadcasting can begin "sometime next spring."

The idea and initial financing for the project came from Scandinavian Christian leaders, he said. The baron spent a week here conferring with the Rev. Samuel Nystrom, of Stockholm, who is in this country to talk with churchmen about the station's policies and programming.

"The whole matter of Christian radio is coming alive all over the world," he said. "In addition to the Northern Europe station, there are projects afoot which are expected to culminate in Christian radio stations in Central Europe, North Africa and Greece."

Religious Leaders Hail End Of Oriental Exclusion Act

Washington, D. C.—Religious leaders here hailed the end of the Oriental Exclusion Act of 1924.

This legislation, barring natives of Asia from citizenship in the United States, was wiped from the books at midnight December 24 as one of the by-products of the new McCarran Immigration Act.

Religious groups, Protestant, Roman Catholic, and Jewish had fought for repeal of the Exclusion Act ever since its enactment. The law was slightly modified after World War II in favor of natives of China and the Philippines. But it remained on the statute books until outright repeal became effective six months from the date of passage of the McCarran Act on June 24, 1952.

All countries in Asia are to receive a minimum immigration quota of 100 persons per year. In addition, thousands of Chinese-Americans and Japanese-Americans who have resided in this country since before 1924 now become eligible to apply for citizenship.

Dr. E. Stanley Jones, noted missionary to the Orient who spearheaded Protestant opposition to the Act for three decades, said here, "It is the ending of a very dark era."

"The Exclusion Act simply worked to the exclusion of ourselves from the affection of vast sections of the world," he said.

Bible Society Approves Record 1953 Budget

New York—The advisory council of the American Bible Society, meeting here, approved a 1953 budget of $3,166,000, largest in the organization's history.

Increased distribution of the Scriptures among United States armed forces and United Nations' servicemen in Korea is the principal reason for the larger budget, according to Dr. Eric North, general secretary.

The council, which represents Protestant denominations supporting the Society's work, urged the chiefs of chaplains to recommend continued financing of Bible distribution to se men by church gifts rather th government funds.

It asked all armed forces cha to channel their requests for Scri through the Society as the "offic gent of the Protestant churche America."

Stressing the need for continue distribution of Scriptures through lains, the council declared that t ble is a "vital link" between the c at home and service men and w at the front or in hospitals.

The council commended the S for printing Bibles, Testaments Gospels in the new Russian graphy and seeking avenues of bution. Confidence was expresse the Society is "using every pra means to get Russian Scripture Russian-speaking people."

The council urged Society office make an additional effort throug highest possible diplomatic and c channels to secure entrance of tures now available into Russia."

German Communists Intensify Campaign Against Protestant You

Berlin—A demand that high s officials in East Germany expel al dents "opposed to the (Commu regime" was made here by Deutsche Jugend, Communist you

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ization, in its weekly organ Junge t (Young World).

ast German Communists have been cking Junge Gemeinde, Protestant th group, for several months, de- ding its disbandment as "an illegal peace-disturbing organization king for the American intelligence vice and aiming at undermining the D. J."

view of this campaign, observers e suggested that the new F. D. J. and probably heralds a forthcoming cial ban on Junge Gemeinde in East many.

sserting that forces "which take a tile attitude toward the just cause our people" are working through- East Germany, the Communist th organ said that "the religious k these groups use to cover up their versive activities is the so-called ge Gemeinde."

long list of alleged "incidents" was d by the paper to prove its charge t the Evangelical youth organization "trying to undermine the unity of t Germany."

said that the Junge Gemeinde is ing rallies, catechism classes and le-reading gatherings at the sched- d hours of F. D. J. meetings "in an empt to keep young people from filling their democratic duties" and t Protestant pastors and youth lead- "agitate against the F. D. J. and the te" at Junge Gemeinde meetings.

wspaper Features Criticism Revised Bible

Manchester, N. H.—A Baptist min- r's letter criticizing "glaring errors" the new Revised Standard Version the Bible was featured in a page e, eight-column spread above the sthead of the Manchester Union- ader, New Hampshire's leading news- per.

The paper also printed an editorial page one charging that the new Bi- version "is being sold to the Amer- n public very much in the manner which a new soap might be intro- ced into the market." The editorial s signed by William Loeb, publisher.

The minister, the Rev. Bruce M. rnsey, pastor of First Baptist church nearby Grasmere, recalled a recent ident at Rocky Mount, N. C., where a py of the Revised Standard Version s publicly burned in a Baptist urch.

"There are Christians in the North o are just as incensed over this audulent attempt to rob the world of e true Word of God," Mr. Garnsey id.

Although finding the new Bible ver- sion to be "not without merit," the clergyman said it contained serious errors and had become, thereby, "a mere piece of literature and not a divinely inspired original writing translated into a modern language."

He specifically took issue with the new text for changing the word "virgin" to "young woman," for referring to Joseph as "the father of Christ" and for changing "thee" to "you" in "all cases except in addressing the Deity."

The editorial said that Mr. Garnsey's letter "raises some very serious issues" which "merit the careful consideration of all our readers."

Protestant Radio Center Plans Permanent Studios

Atlanta, Ga.—Plans to set up permanent studios for the Protestant Radio Center on the Emory University campus here were disclosed at a meeting of representatives of the five denominations that support the organization.

The new studios, it was announced, are to be built on a $25,000 lot donated by the university's Candler School of Theology.

Methodist Bishop Arthur J. Moore of Atlanta warned the meeting, however, that the center would have to forfeit a $50,000 grant promised it by an undesignated foundation if a current campaign to raise $100,000 should fail.

Lauding the center as "a practical demonstration of church unity," Bishop Moore said that failure of the campaign would be "a tragedy".

The four-year-old Protestant Radio Center serves the entire Southeast preparing religious radio programs for

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distribution over a 170-station public service network of the Protestant Radio Conference. It is supported by Methodist, Lutheran, Episcopal, and Presbyterian groups.

House Unit Assails Salacious Literature

Washington, D. C.—Large-scale publication of pornographic and salacious literature is threatening the moral values of the nation, a special Congressional committee reported here after a six-month study of the field.

The report of the Select Committee to Investigate Current Pornographic Literature was signed by six of that body's nine members, including Rep. Ezekiel C. Gathings (D.-Ark.), the chairman. Rep. George P. Miller (D.-Cal.), said that he took no part in preparation of the majority report and could not sign it because he was not given adequate time to review it.

A minority report was filed by Reps. Emanuel Celler (D.-N. Y.) and Francis E. Walter (D.-Pa.). It criticized the committee's conduct of the investigation and urged closer attention to the rules laid down by the courts in obscenity cases.

"Pornography is big business," the majority report said. "The extent to which the profit motive has brushed aside all generally accepted standards of decency and good taste and substituted inferior moral standards has become not only a national disgrace but a menace to our civic welfare.

"Parents who would not tolerate salacious conversation in their homes apparently do not object to, or are unaware of, the presence of degrading types of books and magazines devoted to such topics."

So-called "comic" books were particularly castigated in the report, which described them as a "degenerate outgrowth of long-established newspaper cartoon strips."

It was noted that a number of religious leaders had submitted statements and many representatives of religious groups had been heard by the committee during its months of investigation.

"Civic and religious organizations throughout the land are in essential agreement that concerted action should be taken against the moral filth," the majority report said.

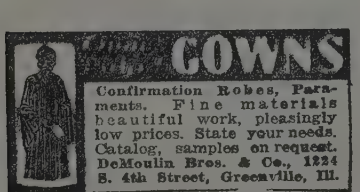
Lawyer sees Change in Supreme Court Philosophy

New York—A "definite change" in the philosophy of the U. S. Supreme Court was shown in its decision last year upholding New York's released-time religious education program, a prominent lawyer said here.

Charles H. Tuttle, head of a group of attorneys who successfully defended the New York program in a series of court battles, said that "the tid secularism in this country was sto when the cold war became hot," that this apparently affected the court's view on the State's relatio religion.

He told a dinner meeting of Greater New York Coordinating C mittee on Released Time of Jews, testants and Roman Catholics that Supreme Court decision no longer terpreted the First Amendment as tablishing a Church-State separa "wall" as previous decisions had d

The majority opinion in the relea time case, Mr. Tuttle said, stated the First Amendment "does not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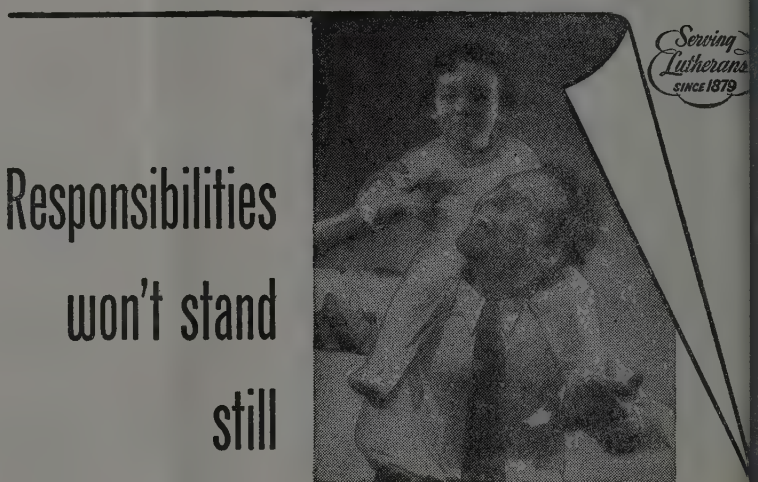

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in every and all respects there be a separation of Church and . Rather, it studiously defines the ner, the specific ways, in which shall be no concert or union or ndency one on the other."

s Religion Became 'Focal Center' ducation

s Angeles—Although religion is the pensable foundation of any free democratic approach to life, it has me increasingly difficult to create haintain a basically Christian in- tion of higher education today, Dr. M. E. Sadler, president of s Christian University, in an ad- s before the Association of Ameri- Colleges here.

. Sadler, retiring president of the iation, called for a return to vital ion as the focal center of all sound ation. He was speaking to several lred educational and religious lead- gathered here for the association's annual meeting.

s applied to our education, we interpreted the great principle of ious freedom to mean freedom religion," he declared, "and have nitted the development of an edu- nal system which has produced a larized, materialized society.

Nothing could have been further the desires and purposes of our fathers than the stupid interpre- n which we have given to their t principle of religious freedom," Sadler said, adding: "They wanted dom of religion but they wanted gion.

Schools have proceeded on the en- y false assumption that if they did teach religion they would be neu- Any school in America which does teach theism is actually teaching ism.

Children and young people are en- aged in the belief that they will in their school education and pre- ation for the important things in When they do not find religion in a school, a powerful negative ression is made on their minds.

Our schools cannot prepare the kind citizens we need unless and until do return pure religion to its tful place in education."

Y. Education Board Approves ging of "America" Stanza

ew York—The Board of Education ed unanimously here to have all lic schools in New York City open n day's classes by singing the fourth nza of "America" as an act of rev- erence aimed at strengthening moral and spiritual values.

It directed that the stanza be sung immediately after the Pledge to the Flag, which earlier was instituted as a daily custom in the schools.

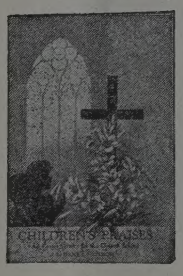
Superintendent of Schools William Jansen said the board's directive will be put into effect in all elementary, junior and senior high schools at the beginning of the new semester, around Feb. 1.

The board also instructed Dr. Jansen to review the curriculum to see that it includes "appropriate programs of instruction emphasizing the spiritual interest and patriotic motivations of our pioneering ancestors," particularly their belief in the principles of democracy.

Singing of "America" was proposed last October by Col. Arthur Levitt, board member from Brooklyn, as a substitute for a suggestion by the State Board of Regents that public schools open their daily classes with a prayer.

The Regents' proposal touched off mixed reaction throughout the state with some educators expressing fear that a formal prayer would open the door to religion in the schools. To date only 325 of the more than 3,000 school districts in New York State have adopted the non-sectarian prayer urged by the Regents.

Children's Praises



A New Easter Service For the Church School

By Daniel Nystrom

This is an Easter **praise** service; therefore singing is predominant. It is a **children's** service; therefore the tunes are simple. There are also several worship responses, which, together with several of the hymns, may be sung by a children's choir. The songs for the whole school are spirited in nature and full of praise. The service is brief. The few recitations and exercises are such as parallel the theme. The main speaking parts are cared for by a Leader, and a few Narrators, Heralds, and Scripture Readers. The only progress in the service is in the heightening of the spirit of praise. Part I, "The Children's Hosannas," goes back to Palm Sunday. Part II, "Adoration at the Cross," remembers Good Friday. Part III, "Easter Alleluias," concludes the service with the note of victory and dedication. The service may appropriately take the place of the reglar church school hour on Easter Sunday or be presented just before or after the regular morning worship.

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Protestants-United Warn On Vatican Envoy Issue

Washington, D. C.—An appeal to the new national Administration not to revive the issue of an American envoy to the Vatican lest they be "responsible for lighting the fires of bitter religious hostility" was issued here by a Protestant group.

The plea was made in a statement adopted by the board of trustees and national advisory council of Protestants and Other Americans United for Separation of Church and State at their fifth national conference on Church and State.

The statement said that while the issue has been dormant since the withdrawal of Gen. Mark Clark's nomination as Vatican ambassador last year, pressure for such a diplomatic mission continues in some quarters.

The sending of any type of official envoy to the Vatican, either with or without Senate confirmation, the group warned, will be opposed because "it creates an official commingling of the American State with the official processes of the Roman Catholic Church."

"By an ambassadorship to the Vatican, the Roman Catholic Church would be given a unique position in the American State," it said, "a secret access to the ear of the government, a power or influence over policy and, to that extent, over the whole life of the nation, which no other Church enjoys or would expect.

"Obviously, this would be a discriminatory curtailment of the whole religious liberty of other Churches. Their religious liberty would be impaired and curtailed because they would be compelled to pursue their work in the shadow and against the unique prestige created by the special privilege and the official status enjoyed by this particular institution."

Air Force Sets New Mission Program

Washington, D. C.—Eight Protestant and Jewish civilian clergymen and two Roman Catholic Air Force chaplains will leave shortly on the first of a series of 60-day missions to U. S. air bases all over the world.

Chaplain (Maj.-Gen.) Charles I. Carpenter, Chief of Air Force Chaplains, said that, while the mission idea is not new, this will be the first time civilian clergymen are to be sent overseas wthout a chaplain escort.

Purpose of the mission trips, he said, is to bring home churches closer to men serving in the Air Force and provide the American people with first-hand reports on the spiritual life of troops.

Civilian clergymen, who will travel for the most part in two- or three-man teams, were selected by the Air Force in cooperation with national representative agencies of the various denominations.

Air Force chaplains in the bases will assist the teams in setting up services, conferences, lectures and visits to various groups. Each base will be thoroughly briefed on the coming mission and many special services will be scheduled. The teams will spend about five days at each base visited.

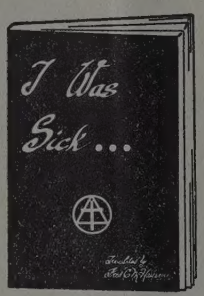
Church Role in Asia Stressed By World Council

Lucknow, India—"Christ—the Hope of the World" will be the main theme of the Second Assembly of the W Council of Churches at Evanston, in 1954, the World Council's Ce Committee decided here.

The 90-member committee is governing body of the World Counc the periods between its quadrer world assemblies.

An advisory commission on the t theme for the Evanston meeting proposed earlier that the theme in general with "the Christian h but left the exact wording to the tral Committee.

Overtones of the adopted theme vaded a "Letter to the Member Chu es" issued by the committee at the clusion of its first meeting on A soil. The message stressed today's p



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of the Churches in meeting

he servants of One Who speaks
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' it said, "we must recognize
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peoples in desperate need of
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the treatment of these problems
the headings of "The Impera-
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e said, "must ask how they can
e people of Asia in their efforts
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ies must urge their people and
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nce, without which the efforts
Christian community in under-
ped countries to tackle their own
nic problems cannot succeed."

her Urges Eisenhower Department of Peace

nester, N. Y.—Creation of a De-
nt of Peace, headed by a Cabinet
"on a par in authority with
Cabinet members," was urged
President-elect Eisenhower by
Gannett, newspaper publisher.
shall achieve world peace not
mpulsion but only by embarking
a program as well organized and
tely planned as our armed de-
against war," the Rochester pub-
said in a letter to Gen. Eisen-
. "With much more zeal and de-
nation than we prepare for war,
ust fight for peace."

Expressing hope that the President-elect would include the suggested department in his plans for reorganization of the executive branch of the government, Mr. Gannett said that, because "peace is too precious to be entirely in the hands of diplomats," the State Department should be made a part of the proposed Department of Peace.

"Unification for peace is just as essential for our national security as unification of our armed forces," he said. "The State Department should not be the sole agency for conducting peace any more than the Department of the Air Force should control other armed services."

Mr. Gannett named as "implements of peace" available to the proposed department the "common yearnings of all religions," exchange of students, teachers and librarians, free trading of ideas between scientists, medical men and agricultural experts, and full use of youth organizations.

"Good relations between governments do not necessarily imply good relations between peoples," the publisher said. "But good relations between peoples can compel good relations between governments."

He asked Gen. Eisenhower to consider "how much better off this whole world could be if only a small portion of the fervor of war were to be applied to the implementation of peace."

"Suppose we were to declare peace against our enemy," Mr. Gannett asked, "sending forth an army clothed in the uniform of the Red Cross with banners flying and bugles blowing to invade the territory of the enemy with food for its hungry, garments for its needy and medical supplies for its sick and wounded, could such an invasion be successfully resisted?"

Family Prayer Sessions Urged on Lutherans

Waverly, Ia. — Prayer sessions by groups of families meeting in various homes, mid-week services and the preaching of more evangelistic sermons were suggested here as methods to cure church absenteeism.

The suggestions were advanced by the Rev. Henry E. Hoesman, director of evangelism for the American Lutheran Church, at its 12th biennial convention.

In his report he criticized the "complacency and lethargy of some of the pastors and laymen of our American Lutheran Church in tolerating such a condition when as high as 60 to 70 percent of the members are AWOL on Sunday."

He attributed the situation to "a lack of thorough training in matters of faith and practice. . .reluctance in transferring members who should have been transferred when they moved into the neighborhood of congregations far from home congregations. . .a greater desire to maintain an institution rather than to build the Kingdom. . .not enough concern for the salvation of souls."

Acting upon Mr. Hoesman's report, the convention urged each pastor and congregation to "reconsider their Christian obligation to their brethren and intensify their efforts in keeping the old and gaining the new."

It was announced that the 11th convention of the International Luther League of the ALC will be held at Purdue University, Lafayette, Ind., next August 25-30, and that it will stress an evangelism theme, "Live Christ." The program is being planned in cooperation with Mr. Hoesman.

Cleveland Synagogue Wins Building Permit Case

Cleveland — Officials of nearby Beachwood Village were ordered to issue a permit to Euclid Avenue Temple for the construction of a $2,000,000 synagogue in the suburb.

Common Pleas Judge Arthur H. Day gave the order in granting a mandamus writ sought by the temple against the village which had refused since last January to issue the permit.

In his ruling, which came as the climax to a year-long dispute, Judge Day held that the reasons given by the village for denying the permit were not valid legal reasons.

He said that a zoning ordinance of the village was arbitrarily and unreasonably applied to the temple since it permits churches in residence districts.

Issuance of permits to a golf range, nursery school and two other churches, while denying the temple a permit, the judge said, was a discriminatory use of the ordinance.

He also held that the erection of the temple on the proposed site will not depreciate neighborhood realty values or injure the rural atmosphere of the village.

Temple attorneys had charged the village with bias in refusing the permit. They attacked the village's zoning ordinance as unconstitutional, arbitrary, discriminatory, and a restraint on freedom of worship. The attorneys also accused Beachwood of trying to raise an "Iron Curtain" around its borders.

The proposed site of the temple is on a 31-acre tract the congregation owns. The temple is now located on Euclid Ave., main business thoroughfare of the city.

High School Student Prayer Meetings Spread

Charlotte, N. C.—A movement among high school students to hold prayer and hymn meetings before the day's classes begin has spread to this city from Rocky Mount, N. C., 180 miles away, where it started soon after the current academic year got under way.

Some 70 students of Central High school here show up 10 to 15 minutes early each day and gather in the assembly hall to sing hymns and pray until classes begin.

No adults are present at the completely voluntary informal meetings which are led by a group of teen-agers who plan to become full-time religious workers.

Among the leaders are Veron Hunter, 17, who plans to enter Davidson College next year to begin preparing for the Presbyterian ministry; Andy Harper, 17, who wants to work in religious education; Tom Ray, 16, who also wants to be a Presbyterian minister, and Penny Smith, 17, who will enter Agnes Smith College next year to train as a medical missionary.

"You can be sure this is going to continue," young Hunter said. "The kids seem to like the idea of starting off the day with singing and prayer."

John Otts, principal, said it is significant that the young people in charge of the meetings also are leaders in other student activities and among the most popular students in the school. He emphasized the fact that the meetings are completely without faculty supervision and are purely voluntary.

The idea for pre-class prayer meetings originated spontaneously among a group of high school students at Rocky Mount early in the school term. There, however, the student leaders are assisted by a minister who leads prayers three times a week in the school cafeteria while on the other two days singing sessions followed by group prayer are held.

Lay Group Pledges Continued Fight On Congregational 'Political' Activities

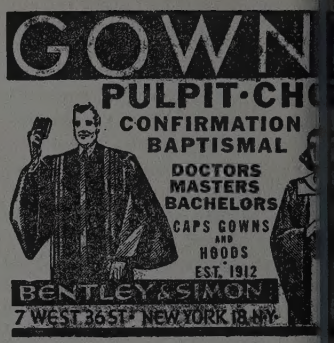
Minneapolis, Minn.—A continuing program to inform the membership of the Congregational Christian Churches about the "political" activities of the denomination's Council for Social Action has been pledged by a national laymen's group.

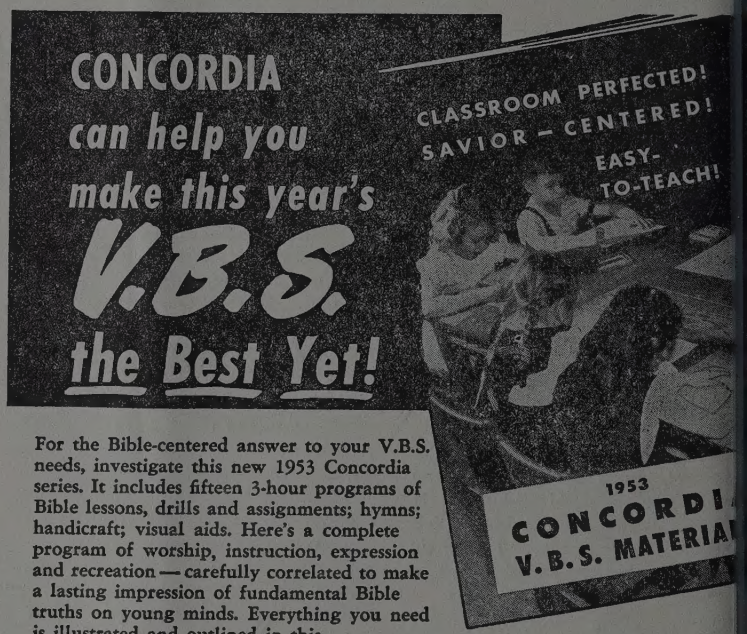
The pledge was made known following a meeting here at which appointments were made to the executive committee of the laymen's group, which is called the Committee Opposing Congregational Political Action.

F. A. Bean, Minneapolis, re-named chairman of the committee, said the basic problem of the Council for Social Action is "still unresolved."

The committee, he said, accuses the council of trying to put Congregational churches into politics, and of using its status as a denominational body to "advance socialistic legislation under the high-sounding phrases of social gospel."

"When the membership understands what is being done in its name, with funds which have been diverted from real missionary purposes, we believe they will agree with us that the Council for Social Action needs a thorough overhauling," Mr. Bean said.





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